

JANUARY, 1943

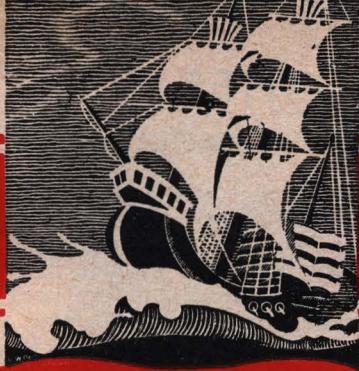
1792

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MISSIONARY

HERALD



OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## THE FINAL PHASE



JEAN CONSTANCE, THE TWELVE-MONTH-OLD DAUGHTER OF THE REV. AND MRS. A. BARRINGTON LIGHT, AND THE GRAND-DAUGHTER OF DR. AND MRS. WILLIAMSON. She is at present detained in Shanghai with her parents.

THE Celebrations Campaign is now entering upon its final phase. There is still time, however, before it ends to lift earlier efforts to a higher level of success, and even to launch entirely new enterprises and schemes. We cannot yet say, of course, that our gigantic total has been reached, but we have high hopes. One thing, however, is clear: the Campaign has been a spiritual challenge, and the response to it deeply religious.

### CAMPAIGN FINANCES

CHEQUES are very frequent in the Mission House these days, and the chink of coin and the rustle of paper are heard in vestry after vestry. These gifts relate themselves to the widow's mite and to the sums given by Pauline converts in

the Great Collection. There was the £3 we received from the Tobruk garrison, and the £20 from the widow of a missionary, and the £500 given by a family long devoted to the B.M.S.

"Widow Wallis" parties, stamp albums and so on are undoubtedly ingenious ways of reaching people's pockets, but cleverness in organising has always taken second place to the spiritual nature of our appeal.

### VOLUNTEERS

THEN there are the volunteers whose letters are arriving at Furnival Street, or who discovered themselves at the Summer Schools. Their questions and their decisions cannot be explained apart from the operations of the Holy Spirit. Shy, and almost startled, or with shining confidence, they are declaring themselves called of God for work abroad. Others there are also who, moved by the same Spirit, are seeking baptism and church membership with a view to work at home. Our Campaign has "signs following," signs of the gracious activity of the Divine Spirit.

### DEEP CALLS UNTO DEEP

THROUGH this Campaign our beloved denomination is reaffirming its faith in the message of great salvation, and our churches are kindling in response to the emergence, in dark and bitter days, of the World Church.

Deep has been calling unto deep, and our re-equipped Society has, as its dynamic background and living context, a denomination spiritually revived and religiously quickened.

J. B. M.

# ANOTHER VENTURE

By HILDA PORTEOUS, Baraut, India

*The B.M.S. is anything but a static mission. Fresh advances and new ventures are being made all the time. Here is a record of one of these.*

WITH much rejoicing our school in Baraut opened on March 1st, 1942, with three pupils, a number which had increased to nine by the end of the first week. But the father of one mite refused to pay the fees, and another small and very spoilt young woman would only stop crying when she was holding my hand. So these two went home again. Now, at the time of writing, we are fifteen, and here we have seemed to stop for the present. But I hope when we get out into the district again and when people come in for the 150th Anniversary Celebration *mela*, other parents will find courage enough to send their children.

If everything were free as in a similar type of school not far from here, I could fill the school two or three times over. But it was felt that this would be an unwise beginning which would make it impossible to charge in the future without causing a lot of resentment. Every parent realises the children cannot be fed on the one rupee we charge. Indeed, with prices as they are, this does not even pay for their flour, but we know they could not manage more in cash. The parents, however, supply clothes and bedding. I often wish that this was unnecessary, for the children look very hotch-potch and very patched. The village idea is to buy a garment, wear it until it falls to pieces, and then buy another. A Sunday uniform is provided by the school, but that is only lent. We shall be pleased to see a few Wants Box clothes again, both for the villages, for emergencies here and for orphaned children.

I am so glad I had that year at Salamatpur, and learnt a bit how to run this kind of school. During the hot months we have lessons in the early morning. Then meals, play, sleep and bathing fill the time until the late afternoon when we have handwork, games and gardening till evening food time. Later on, I hope the children will be able to manage their own cooking. At present while they are mostly small, though they take a share, they need help. As this is to be only a primary

school it is possible our children will always need it.

We plan to develop handwork gradually. At the moment we are so busy making pullovers for the winter from a heavy country cotton, that we have little time for any other craft. Knitting is a new art here, and each line has to be counted.

THE school opened with a temporary staff. Now I have as matron the little woman who was my cook-companion when I lived alone in the other house. She is not a particularly good manager, but she is so completely trustworthy and honest, and such a good woman, that I am thankful to have her, and I hope her son and daughter-in-law will continue to spare her. I have been fortunate in securing a teacher brought up and trained in a village industrial school. Much prayer was made that the right two should come. The pay is small, and some teachers would find our location too quiet and lonely, and would be unwilling to live in the school with the children. I did not advertise the post, and the training schools to which I wrote said they had no one available. Then this Miss Indra Jasson applied apparently out of the blue. She is doing so well and is so helpful and happy that I believe she, as well as the matron, came in answer to our prayers. Fifteen children for one teacher sounds easy, but they are at five different stages. When Miss Jasson was finding it difficult to cope with her task until she could grade them, one of our Christians from a near village asked me to engage his daughter. She is a trained teacher who left her job to be married. The arrangement broke down, and as the father is away at work and the mother is blind and her home is an ordinary un-private village house, he wanted her kept safe until another arrangement could be made. So she is here for food and pocket-money, and though she is not much use as a teacher, she helps with the tinnies and makes a welcome companion to Miss Jasson.

I USUALLY give one morning and the afternoons to school. So I am still able to do village work, and hope to be able to take a share in camping in the cold weather. The children have ample room in which to play in the part of the compound marked off for the school. But the other part demands much attention. The children share in the weeding and watering, and have the care of one vegetable patch, and I am planning that, when this extraordinary monsoon is at last over, each one shall have her own little garden bed. I hope to put about half an acre under wheat if we get the promised canal water, but owing to the difficulty in getting cement, the building of the little canal opening, or lead-in, is



FIRST PUPILS AT BARAUT SCHOOL

held up. Various friendly farmers help my inexperience by giving advice, and I hope the cost of ploughing, seed and water will not swallow up all the profits. I put down cotton last year. The rains failed, we had no canal water, and I only made a profit of 3s.

Of all our schools in North India, this is the only one without a hospital handy. Dr.

Medway has kindly promised to pay us a visit as soon as she is able, and there is a fairly competent local general practitioner of the sub-assistant-surgeon grade.

To build up a school from the beginning is a serious undertaking, however joyous it may be. Pray that as we lay the foundations and begin the traditions we may be saved from serious mistakes.

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## WILLIAM CAREY: 1792-1942

By EVAN ROBERTS

*Older readers of the "Missionary Herald" will recall the great Welsh Revival at the beginning of the century and its leader, Evan Roberts. Mr. Roberts spoke at a recent Ter-Jubilee Celebration gathering in South Wales, and this outline of his address will be of interest to all.*

WILLIAM CAREY could say with the apostle Paul, "Be ye followers of me, as I am of Christ." And there were five things concerning which Carey had convictions, courage and constancy, and these are found in his own character:—

1. Christian of a high order;
2. Aggressor of a daring spirit;
3. Religion as the key and end of life;
4. Evangelist with the world in his heart;
5. Yielded unreservedly in will and act to God.

This acrostic message serves to emphasise the things that gave Carey his inspiration to think out and to carry out his crusade against the realm of darkness.

A vision of what these five things mean would send us also out of ourselves in prayer, never to come home again, like Carey, till the world lies at the feet of Jesus. The best monument to his work would be an incentive to follow in his steps, if not in deeds, at least in an unending flow of prayer for the lost millions. Monuments are not raised over those who are afraid of monotony. Toil and more toil is the secret of a great harvest. I seem to see Carey resting in marble with a Bengali Bible under his head, for accomplished work is the best pillow to a Christian worker.

Sleep on, immortal Carey, while we toil with a big World, and a bigger Gospel in our hearts! You are not forgotten.

# A MEMORABLE SUNDAY

By GLADYS C. PARRIS, Yakusu, Congo

*Congo natives are serving with the Forces in Africa. Special interest attaches to this account of the baptism of some of them before they left home for their new life.*

A RECENT Sunday was a specially important Sunday, and a specially hot one, too! The Stanleyville church was filling rapidly well before the appointed time for service. Seven native soldiers and the wife of one of them were to witness for Christ in the waters of baptism. Some were leaving with their chaplain the next morning, so it was a farewell service, too. All had given splendid testimonies the previous week and had looked forward with quiet joy to this more public witness in the great river before a big crowd of people.

Congolese are naturally shy of appearing before a crowd of curious people, and it was not easy for those men and that woman who come from various mission stations

and speak different dialects, to make such a bold stand. Their faces were radiant as they took their places in the procession which walked from the church to the water's edge.

THE baptism took place after the morning service. Rebecca, our leading girl-teacher, trained at Yakusu, arranged her school in rows of four, starting with little boys and girls in khaki and white. Several rows of these children marched at the head of the procession and were followed by the candidates and their helpers. Then

## Celebrations in India

WHILE details had not arrived at the time of going to press, it is known that October 2nd to 4th were observed throughout our Indian field. There were special services on the 2nd, united afternoon rallies on the 3rd,

came the church overseers and the whole congregation. A hymn was sung as the procession moved forward. At the water's edge a wide path had been cut.

The preacher entered the water with a helper and the first candidate followed. "Yosa John, I baptize you in the Name of the Father, the Son and the Holy Ghost." Then, with a roar, the congregation sang, "O happy day, that fixed my choice!"



CONGO : LEARNING TO SING THEIR FIRST HYMN

How many of us remembered our own "Happy day that fixed our choice," and how, later, we too went down into the waters of baptism to rise again with joy and determination ready to do whatsoever the King should command! With shame we re-

membered, too, the many times we have allowed our feet to wander in slippery paths, causing our King sorrow and disappointment. With loving patience He has led us back saying, "Lo, I am with you all the days."

THESE Congo friends of ours have gone away with joy and determination in their hearts to face—what? Temptations such as we have never known or dreamed of. They need our prayers that they may be kept strong in the faith and always hear His voice, "Lo, I am with you all the days."

and more special services on the 4th. A commemoration volume, *Ye are My Witnesses*, has been published and many other plans, including Sunday School lessons, plays, tableaux and lantern lectures, have been carried out. It is hoped to make further reference to these later.

# ACCORDING TO PLAN

By EDITH E. GLENESK, Bolobo, Middle Congo

*This picture of one missionary's day is a picture of any missionary's day. It should move us to prayer for those who must live in such conditions.*

WE often hear over the wireless that things are going *just according to plan*. This is very rarely possible here in Congoland. One may plan and plan, but the arranged programme is scarcely, if ever, followed through.

To-day I planned to get a message ready for the Christian Women's Meeting. No sooner had I commenced than there was a knock at the door, and a boy from the printing house handed me proofs that required immediate attention. I started proof-reading, and was soon interrupted by several callers. One had a note from a colleague; another articles of ivory for sale; another with eggs and a present of a pineapple; and yet another asking for an empty tin. What a miscellaneous collection of visitors, and what a variety of articles and requests we have from time to time! Usually natives are in no hurry to leave, but I was able to attend to these quite quickly, and went back to the proofs without undue delay. I had not been seated very long when one of my boys said to me: "Mama, a girl wishes to see you!" She is one of my school girls who desires to become an enquirer, but is afraid. She says: "If I begin, I will soon go out for fighting. I am so quick tempered." I know that, for if the least thing is said to her, or in fact to any schoolgirl, they are angered at once, and always want to fight it out. I talked with her and tried to explain that, if she would only surrender fully to Christ, she could, with His help, overcome her temper. So the forenoon passed not *according to plan*! But these are hours well spent, for seed is sown which bears rich fruit.

## Celebrations in Ceylon

MISS BOWSER has received an airgraph letter signed by Miss Horlick, Miss Perera and nearly fifty pupils of the Girls' School, Matale, Ceylon. It is dated October 2nd, 1942, and says:

"We have all met together to celebrate our 150th birthday and send loving greetings to you and through you to all our friends at the Mission House. This morning we met for a Gift and Thanksgiving Service with the other B.M.S. schools of the district at the chapel, arranged in Sinhalese fashion. We all sat

IN the afternoon we have school. Off we went and to-day the girls were very good, but here again we didn't get our programme finished. The sky darkened, loud peals of thunder broke the stillness, and soon large drops of rain marked the roofs and the pathways. A quick packing away of books and pencils, the Lord's Prayer quietly repeated, and then a hurried "good night"! We were soon home again and glad to be there, for a tropical rain is a perfect downpour. Even the ducks take shelter!

It was so dark that I could not see, so, lighting a lamp, I sat down once more to prepare the message for the Women's Meeting, but was soon reminded that something else required to be done. As I thought about this, I recalled Paul's words: "I have learned in whatsoever state I am therewith to be content." I thanked God for His goodness, for all the way He had led and guided, and then for the privilege of being here, and for the many people around us, who are striving to live according to the Divine plan. I thought, too, of the many who had not yet sought that Divine plan, but who are daily engaged following their own desires and the accumulation of earthly treasures.

Please pray for us and them. Remember us that our faith fail not. Remember them that they may be brought from darkness into the marvellous light of the glorious gospel.

So the day closed, and very little of the plan arranged had been achieved, but nevertheless all that had been done was necessary, and we pray it may have been in accordance with the Divine plan.

on the floor and listened to a talk. After that all the school came back here for lunch in the compound, followed by games and missionary charades."

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## Annual Offering for Widows and Orphans

THE churches are reminded that, according to custom, the offering at the first communion service in the New Year—Sunday, January 3rd—will be devoted to the B.M.S. Widows and Orphans and Superannuated Missionaries Fund.

# IN ALFRED SAKER'S FOOTSTEPS

By J. E. YOUNG, Yakusu, Congo

*Mr. and Mrs. Young called at Cameroons on their recent journey Congowards.  
Mr. Young has recorded what they saw.*

**D**OUALA, the chief port of French Cameroons, was the principal scene of Saker's labours. When the B.M.S. left Cameroons in 1887, following the German occupation, the work was carried on by the Lutheran Church for some time. But Saker's converts apparently knew why they were Baptists, and did not get along too well with their new leaders. Eventually the German Government appealed to Berlin Baptists to send missionaries, who worked alongside the Lutherans until, during the last war, the work was reunited under the auspices of the Paris Mission, which still occupies the field. We had eight days in Douala, and so had a good opportunity to get to know these French missionaries, who received us with the greatest kindness and made our stay a much happier experience than it was for most of our fellow passengers.

The greatest interest for us was to see the traces of the work which our own folk had begun there about a hundred years ago, when the first jubilee of the Society was being celebrated. We saw the copy, still treasured, of the Douala Bible, translated by Saker and printed by him a sheet at a time on his little hand-press. We saw the church which he built. It is now ninety-eight years old, which is a con-

siderable lifetime for any building in this part of Africa. The walls are still sound and are a fine tribute to the quality of his workmanship.

**A**N even better tribute to the foundations he laid was the thronging congregation that filled the building on the Sunday morning, and which I had the privilege of addressing through an interpreter.

It had been hoped to complete a new and larger building for the centenary celebrations in 1944, but the war has made that impossible of fulfilment. The walls of the church bear silent testimony to the price paid by our pioneers for the privilege of their service. One tablet tells of the deaths of Saker's five children and another is to the memory of the first Mrs. George Grenfell.

On the Sunday evening I conducted a service for white people in the same church. The small company represented five different nationalities and eight different denominations, but all united in Christ Jesus. Finally, we saw the house built by Saker for himself. It is the oldest brick building in Cameroons and is now used as an office and store for the Paris Mission headquarters. We felt proud of our Baptist ancestry and shall long remember our visit to Douala.

## NOTES FROM CHINA

### Tsingchowfu Hospital Still Open

**O**UR hospital in Tsingchowfu, Shantung, is still functioning. It is entirely staffed by Chinese Christian doctors who are graduates from Shantung Christian University. This fact is a striking vindication of the policy of training indigenous leaders and workers able to fulfil the duties of their calling. The local municipality is giving financial aid.

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### In Tsinanfu

**T**HE famous museum at Tsinanfu has remained open practically throughout the long period of the Japanese occupation of the city, and the latest news is that the municipal authorities are maintaining it.

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### A Triangle in Shensi

**W**RITING recently from Sianfu, Mrs. George Young says :—

"We have lately been much in prayer for a husband and wife. The latter is a Christian

and a very able woman. At one time she was secretary of the Women's Institute in Taiyuanfu, and later was leader in educational circles there. Mr. X. is a prosperous banker. After over twenty years of married life during which five sons and three daughters were born, Mr. X. has taken into his home the most notorious prostitute in the city. Mrs. X. came round in a fury and vowed to kill the intruder. After much talk and prayer, she went away in a different frame of mind.

"Every so often her sorrows overwhelm her and she returns for more prayer and help. One day she brought the other two along for Bible reading, and my husband read and explained Luke xv. It was a strange situation with these three all sitting and reading Bibles ! Another time we were asked to a feast to commemorate the first anniversary of the death of Mr. X.'s. mother, and to lead family worship after. This was not easy, as the mother had not been a Christian, but we spoke of the sheep and the goats, for the old lady had been a woman of virtue and good

works. All the family gathered round for this service, including Mr. X. and his new lady who shared a Bible between them.

"The latest news is that the second wife really shows signs of wanting to become a Christian. This is a great answer to many prayers, and to-day she has entered our hospital with a view to breaking off opium and morphia habits. The whole family still needs much prayer that this unhappy triangle may be settled in a truly Christian way. Mr. X. is the one who most needs changing."

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#### Sentences About Sianfu

OUR city Biblewoman, Miss Swen, is a great help. Many distressed and burdened ones come to her for guidance. We are rejoicing in a new Chinese pastor for the city church. He is Pastor Niu, late of Hwai Yuan. A new Bible Institute has been opened at this city church.

NEWS has come from the Rev. V. J. Jasper, now engaged in work at Kunming, on the Burma Road in Free China, of substantial gifts towards the cost of a new church building. Mr. Jasper says:

"The wonderful gift of \$200,000 to buy land for a church is to be implemented by a further \$200,000 when needed, making in all nearly half a million. I spent an hour with the donor this morning and found that his gift is without any complications. The position is that the donor, a former Tientsin man, has had a very real and definite religious experience. During successive Japanese attacks on Changsha he found that his life was spared. Had the Japanese succeeded in capturing the city, he confesses that he would have found himself a pauper. 'How can I withhold what God has willed that I should keep for Him?' he asked. It is a tremendous sum of money for a new church to deal with, but we are buying land in war-time. Mr. Hsu has given us his gold, his gratitude, and his gifts.'

## CELEBRATIONS COMMENTS

#### One Thousand Pounds

WHILE taking the part of George Grenfell in a Celebrations pageant in a provincial city, a man was so impressed by Robert Arthington's gift of £1,000 to launch the Congo Mission, that he asked himself what he was doing for the B.M.S. The result was that he wrote out his own cheque for £1,000 as his contribution to the Celebrations Fund.

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#### Another Celebrations Gift

A LAYMAN, who has already made one donation to the Celebrations Fund, has sent a second, this time of £28 10s. 9d. He has made this because of a prospering business and has based it on an eighth of a penny for every day since the formation of the Society on October 2nd, 1792! This is certainly a unique calculation which has resulted in a substantial and welcome gift.

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#### World Broadcast

MR. MIDDLEBROOK conducted the religious service in the Overseas broadcast on

Sunday, November 22nd. At the desire of the B.B.C. this was related to our Celebrations. The service was held, happily, in Tyndale Baptist Church, Bristol. Missionaries and other friends overseas were able to share in the service.

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#### March 20th-22nd

WILLIAM CAREY and Dr. John Thomas were valedicted in Leicester on March 20th, 1793. The anniversary of this event is being marked by special services and meetings in Leicester from March 20th to 22nd. It is suggested that churches everywhere will make much of this occasion, especially on Sunday, March 21st.

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#### Scotland Starts

THE Celebrations effort in Scotland was inaugurated at the recent Assembly with good promise of success. Its aims include an effort to secure ten new missionaries, 10,000 new subscribers and 10,000 guineas



GIRLS' SCHOOL, BARAUT (page 2)

## CELEBRATIONS COMMENTS

for the Fund. Literature has been issued and a booklet dealing with Scotland's contribution to the B.M.S. is in preparation.

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### Wales Going Strong

ENGLISH and Welsh Associations are well organised, and it is hoped that the target of 15,000 guineas will be exceeded. Many churches and some auxiliaries have reached their goal already. Literature in Welsh and English has been issued, and the Stamp Album Scheme is being widely taken up.

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### Current Funds

WHILE our churches are doing great things in raising the Celebrations Fund, it is gratifying to report that the Current Funds to November 30th show an increase of £1,500 on the corresponding figures of last year. This encourages the hope that this will continue until the end of the financial year on March 31st.

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### What They Would Say

DURING his presidential visit to the recent Scottish Baptist Assembly in Glasgow, Mr. Grey Griffith said that if John Sutcliff were alive to-day, he would ask, "What are you reading?" "Do you know Jonathan Edwards?" He would also encourage men to pray, for his own sentiment had been, "I wish I had prayed more."

William Carey would ask, "What do you know of the world?"

Andrew Fuller would ask, "What do you think about God?"

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THE Celebrations are being observed in all parts of our mission areas. Here is news of an effort in Portuguese Congo:

"Here in our comparative seclusion the people are showing a ready will to help in giving towards the one hundred and fiftieth anniversary fund. The war has hit them economically and they have difficulty in selling their produce. The gifts we are receiving represent the proceeds of a few heads of maize, some small portions of peanuts, a kilo or two of rice, and so on. In the boys' school we have collected about 19s. 6d. so far. The appeal for some 'gift of remembrance,' as we have called these contributions, has come after telling something of the world-wide character of the Society's work. In the early days several Jamaicans came to Congo as missionaries. They are still remembered by the older folk. When the Congo railroad from Matadi to Léopoldville was built, Chinese coolies were among the workmen, and some of these came to San Salvador. It was known that they were the people from the land to

which Mr. Dixon, who was formerly here, had gone. Of course, the younger generation know these facts from hearsay alone, but the facts make useful springboards in telling of the B.M.S. and its work."

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### A Music Offer

AN exceptional opportunity presents itself to our readers of securing a copy of the new edition of THE CHURCH ANTHEM BOOK, which contains one hundred anthems, edited by Sir Walford Davies. This is a sumptuous volume, most handsomely produced, and contains five hundred and sixty pages of music. It would be invidious to try to pick out one anthem here and there from this collection, but for a New Year present, or a birthday gift book for your choir leader or other musical friend, you could not do better than purchase this book. It costs only five shillings, postage extra.

## BOOKS RECEIVED

*Baptist Beginners' Concise Guide*, 1943. 3/6 net.  
*Baptist Primary Concise Guide*, 1943. 4/6 net.  
*Baptist Junior Concise Guide*, 1943. 4/6 net.  
*Baptist Senior Concise Guide*, 1943. 4/6 net.  
*Baptist Young People's Concise Guide*, 1943. 4/6 net.

The above are the new issues of a well-known and valuable series.

*China Can Take It*. Ronald Rees. 64 pp. 1/6.  
An arresting and vivid account of present conditions in China and of the part being played by the Christian Church.

*News for the World*. Frank H. Ballard, M.A. 32 pp. 8d.  
Chapters in the expansion of Christianity.

*Bandy Loo*. C. E. Roberts. 112 pp. Cloth Boards. 2/-.

A story about life in China for boys and girls.

*Alfred Buxton of Abyssinia and Congo*. 176 pp. Cloth Boards. Illustrated. 5/-.

The story of a pioneer missionary.

ALL THE ABOVE CAN BE OBTAINED  
:: FROM THE CAREY PRESS ::

## ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

*General Fund* :—E. P., *Baptist Times* reader, 2s. 6d.;

Grateful, Canterbury, £5; J. S., 10s.; Mrs. M. and Miss

E. Enderby, 5s.

*Medical Fund* :—Interested, 5s.

*Gift Week Fund* :—Anonymous, 1941 and 1942, 5s.;

A Member of High Road, Lee, 2s. 6d.; Petite, 10s.

*Celebration Fund* :—Anonymous, £1; M. S., Aylesbury, 10s.

Celebration Fund :—Anonymous, £1; M. S., Aylesbury, 10s.

*Arrivals*

18th November, Rev. and Mrs. H. T. Stonelake, from China and Jamaica.

### Departure

Late October, Mrs. H. W. Coxill, for Léopoldville.

**The Mission House is 19, Furnival St., London, E.C.4**



## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## "FORWARD" OVERSEAS

By H. R. WILLIAMSON, M.A., B.D., D.Lit.



YOUNG CHINA

IN this, our 150th year, we do well to recall "what God hath wrought," and to think in terms of "achievement." But only as we regard what has been already accomplished as a springboard for further advance, and in expecting still greater things from God in the future, shall we be true heirs of the past and do justice to the progress already made.

Many enterprising suggestions have been made by joint overseas Conferences, so the Home Committee, after due consideration, now commends the following special objectives towards which our Celebrations Fund might be devoted :

(1) *Advance into new fields.*—One of the greatest and most significant achievements of the missionary enterprise is the

emergence of the world-wide Church, and its recent growth in both numbers and influence. As we face the future it is most encouraging that in India, Ceylon, China, Congo and Jamaica there are large Christian communities, and organised churches, affiliated with the B.M.S., who are willing, and able, to take their share with us in undertaking the great unfinished task of world evangelisation.

In *India*, tribes like the Garos in the Dacca region, the Muchis in Jessore, the Santals and others in North Bengal, present remarkable opportunities for evangelism. In Orissa, the Telugus in Cuttack, and the Konds in the Hill Tracts, are ripening for harvest. In Lushai, Indian missionaries are already at work in the adjoining Hill districts.

In *China* at Changtien (Shantung), a great railway junction, a new centre of evangelism is projected. In Shensi the local Church has assumed responsibility for opening up work in a new unevangelised area, and has always in mind the re-opening of the northern part of the province where the Communists have recently changed their attitude towards the Christian Church and its message. In the thronging city of Sian, with its crowds of migrated students and Government officials, a new Church Institute is planned.

One of the most remarkable features of the war situation in China is the opening up of the Far West to the Gospel. The Rev. W. B. Djang, with forty well-trained Christians, is breaking new ground on the

Tibetan border, while in Kweichow and in Yunnan, as well as in south-west Shensi, calls are reaching us from large groups of Government students, who in their loneliness and perplexity are stretching out their hands to Christ.

From every part of the Congo field come calls for increased staff to make it possible to advance deeper and ever deeper into the forest regions of the great hinterland.

It is evident that the spirit of evangelism has been quickened in the hearts of our overseas brethren, and we must do all we can at this juncture to co-operate with them in these their own new enterprises.

(2) *The training of lay leaders.*—In undertaking this task of evangelism we cannot depend solely on our missionary staff, nor upon the paid leadership of our overseas churches. We are thankful, however, that in the Christian laity of these churches we have a force ready and devoted, of whose help we can avail ourselves. *But it is necessary to give them adequate training for their tasks.* These include voluntary preaching and teaching, the responsible work of organising and developing local churches, and the directing of the Church's life into useful social activities. This lay-training work would seem to be one of the major tasks allotted to the Missionary Societies at this time, and the conviction grows that here is the key to the solution of our staffing problems, and a sure way to meet the urgent and clamant need of still unreached multitudes for the Gospel.

India needs four lay-training institutes—one each in Orissa, Lushai, North India and Bengal. China calls for three, one in each of the provinces of Shansi, Shensi and Shantung, and four are planned for Congo.

(3) *Preparation of Pastors and Evangelists.*—In addition to this special training of the laity, additional colleges for the training of pastors and evangelists, particularly for our great rural fields, are demanded. Bengal needs one. It is also necessary to extend our College work at Cuttack, and to make provision with other Missions for a College in North India.

Congo is asking for Colleges in Angola and at some centre in the Upper River area.

(4) *Bible Translation.*—The B.M.S. has always played an honoured part in the effort to place the Bible in the hands of

the people, and in their own tongues. At the present time we lack complete Bibles in the Orissa, Kond and Chittagong Hill languages of India, and in no Upper Congo language has the Bible been fully translated. It will be necessary, if this work is to be completed speedily and effectively, that specially equipped missionaries and native scholars should be set free for it.

(5) *Educational Projects.*—We plan to start a campaign to make all our Christians literate; to provide a new hostel for the Anglo-Indian School at Cuttack; to transfer our boys' and girls' schools in Colombo to a new site; and to erect a new boarding school for girls at Udayagiri.

Further, the time has come to remove the Calabar Boys' High School, Jamaica, to a new site, and to provide it with much better equipment, while the school premises at Wathen in Congo are in urgent need of reconstruction.

(6) *Medical Projects.*—These include extension to hospital buildings or reconstruction of existing hospitals, such as the Moorshead Memorial Hospital in the Kond Hills; the reconstruction of San Salvador Hospital; the rebuilding of Sianfu Hospital; the creation of a mobile medical unit, the co-ordination of men's and women's hospitals at Palwal and Taiyuan; the instalment of X-ray plant at Bhiwani; and a local health centre at Baraut.

(7) *The one goal.*—Finally we plan for increased co-ordination of our medical, educational and evangelistic work so as to make these varied expressions of the Church's life more effective media of evangelism. This will demand the provision of sufficient staff in all our institutions to ensure that the evangelistic possibilities of these different forms of work are more fully realised.

In addition, to enable our Christians to assemble for Conferences and mutual inspiration at intervals, central church buildings are called for, particularly at Kinshasa, Wathen and Kibentele in Congo, for Tamil Christians at Colombo, and at Karaulibagh, Delhi for the Chamars.

Such, in brief, broad outline are the lines upon which the advance of the coming years will be set, and to which half of the Celebrations Fund will be devoted.

# CELEBRATIONS SPENDINGS

## THE HOME BASE ALLOCATION

By J. B. MIDDLEBROOK, M.A.

**S**PENDING money is far more fun than raising it. What a relief it is to turn for a moment or two from Ter-Jubilee Meetings, Widow Wallis Parties, Stamp Albums, Carey Films, and all the ingenuities of our varied Campaign! How exciting to think for a little time of the ways in which the Society will spend the 150,000 guineas when the churches have generously subscribed them!

Half the grand total, that is, 75,000 guineas, is to be allocated to work abroad. The spirit of adventure has swept our Society again as we have recollected William Carey and his fellow-pioneers. The B.M.S. is dynamic and not static, strategically minded and not in a rut. Col. Blimp has never even been nominated for any of our committees! The poignant cry of the "Macedonian" of India, Africa and China, Jamaica and Ceylon, is being heeded; and finely-trained and well-equipped expeditionary forces from the Army of our Lord are being rapidly prepared. In this present article, however, I write about the 75,000 guineas to be spent at home. A survey of these Home Front Projects reveals most interestingly the relation between the home and foreign sides of our organisation and our work. I group the accepted home allocations under four heads.

**F**IRST so far as our missionaries are concerned. It is in the homeland where missionaries receive their training before they proceed abroad; and it is to the "old country" they usually return when the time comes to retire. Missionary training is a matter to which no Missionary Society can ever give too much attention, but it becomes increasingly

expensive. The Society is greatly indebted, so far as men candidates are concerned, to our Baptist Colleges, but the few scholarships that are available for women and "medicals" are far from sufficient. We need a substantial Training Fund. We also need to relieve our General Funds of the amount payable annually to retired missionaries and widows and orphans of missionaries. The Society has never failed to be "a rock and refuge" in hours of need; but this annual charge should be differently borne.

Secondly, our great historical emphasis, as we recollect 1792, demands that we devote ourselves to more recent periods

also. Looking back into the immediate past we find ourselves confronted with a deficit of over £13,000. We propose with a sense of solid satisfaction to wipe this out. Deficits represent, of course, the gap between the actual cost of the work and the in-

come. They are signs of expanding programmes and not of decline; but what a nuisance they can be, and how difficult to surmount. There is also the perennial difficulty of financing our year. Most of the money sent in to the Society arrives in the latter part of each year (a phenomenon about to be visible also in the Ter-Jubilee returns!). This means that for months on end the Society too often lives on an overdraft with heavy interest charges. There is a sum already available to obviate this, but it is insufficient.

**T**HIRDLY, there is the urgent need of a new home for the Society. Overseas buildings also call for attention in respect of developments and extensions, and our Buildings and Equipment Fund, administered from headquarters, is



TRAINING INDIAN LEADERS: A SUMMER SCHOOL AT BARAUT

a charge on the 75,000 guineas allocated to the Home Base. But it is "Furnival Street" for which I plead. Nazi bombs have left us a mere frontage; draughty, dusty and dilapidated. A new building, far more modern in its planning, is required; whether on the same site or not will need to be determined; whether as a solo concern or not will need to be discussed. Money, of course, will be received under the Government scheme, but it will not be enough.

Fourthly, there is the Standard History. The story of our Society's glowing and glorious life during the past one hundred and fifty years will be set forth with scholarly accuracy and prophetic insight. The nineteenth century has seen the greatest expansion the Church has ever known, not only in individual conversions but also in the number of newly-founded churches. Through the impetus, given by Carey and his comrades to missionary work, the transplanted Church of the West has acclimatised itself in the East; and in country after country it is now

rooted and grounded in native soil, as well as in the Word of God. It is a great story, and will need to be greatly told.

THE 75,000 guineas to be spent so largely in the homeland relates itself to bricks and mortar, pensions and allowances, overdrafts and deficits, training fees and capital funds, records and histories. But let us remember that happiness in the home is produced by a sweetly-humming domestic economy; and that a well-planned system of transport, commissariat, and equipment, has made possible a successful Libyan Campaign. Our Home Base appeal is prophetic, not prosaic; it deals with things, but things spiritually dedicated. The buildings it speaks of are to be temples of the Holy Ghost; the pensions it envisages are gestures of comradeship; the history it announces will record the movements of the pillar of cloud by day and the pillar of fire by night; the candidates for whose training it seeks resources are to be witnesses of the everlasting gospel.

#### Celebrations in Cuttack

WE are just 'recovering' from our 150th Anniversary and Stewart School Sunday School Anniversary Celebrations. They were stupendous and memorable gatherings. On Friday the church was packed. Crowds thronged the windows and doors, and grown-ups as well as boys and girls were found odd corners in which to sit. The church had been decorated profusely with flags and flowers. At the back of the pulpit were banners in Oriya and English illustrating Carey's watchword, while between them there hung a large map of the world with the different provinces of the B.M.S. world-fields lit up with colour-ed electric bulbs.

"I do hope that this gave the people a glimpse of the wideness of the whole enterprise. But can even we, with all our know-

ledge, grasp even a fraction of the great events set on foot by that small band of pastors? The more I read about it the more amazed I become, and the more humbled that I am allowed to be now a part of this great work. There is still more to be done.

People are ready and eager to hear our message. The work in the Hindu village to which I go gives me great joy. The people are so friendly and the women are clamouring for teaching, reading and sewing lessons, but there is so little time, and I feel we are not being able to take full advantage of this open door.

"The meetings continued throughout the week-end and concluded on Sunday evening with an English service to which their Excellencies—Sir Hawthorne and Lady Lewis—and the Metropolitan came."

LILY QUY.



CHINESE STILL WAITING FOR THE GOSPEL

# HOUSEKEEPING PROBLEMS

By the TREASURERS

WE all have them. *Coupons and Points.* How can they be used to the best advantage? *Rations.* How can they be eked out? And how can they be appetisingly served? Again and again our womenfolk have proved themselves to be wonderful. They stand in queues; they suffer disappointments as they learn that the last of fancied articles have been sold: yet by their resource and ingenuity they achieve tasty and intriguing results.

It is not for mere man to penetrate the mysteries of housekeeping budgets, yet we have tried to do it. We have had before us figures which harass our missionaries and shew that housekeeping problems are not confined to the homeland. Here, for example, are a few percentage increases from India: *Sugar, 72%;* *Salt, 190%;* *Fish, 150%;* *Flour, 91%;* *Potatoes 184%;* *Bread, 42%;* *Vegetables, 160%;* *Kerosene, 77%.* Indian missionaries find that tinned and imported goods are quite prohibitive in price; while from their allowances there is little or no margin for expenditure on clothing and house linen, or to meet the inevitable doctors' and dentists' bills. Thinking of the latter we imagine that toothache is just as painful in India as in these Isles. In the Indian climate the annual health visit to the hills is a vital necessity, of greater urgency than our visits to the sea or country, but many missionaries write that financial conditions now make them impossible. Do you wonder that as the Society's Officers faced these housekeeping budgets they felt a deep concern?

No encouragement can be obtained by turning to China. Here the increases are phenomenal. *Kerosene and Sugar, 600%;* *Beef and Milk, 900%,* or, to illustrate in a

different way, native tea that cost two dollars pre-war now costs thirty-two dollars, while a bar of soap which formerly cost a tenth-of-a-dollar now costs six dollars. So we could continue with twenty articles in every day use. Perhaps it is sufficient to say that, after allowing for the difference in the exchange value of the dollar, *the rise in the cost of living in China is 650%.*

WILL the generous hearted reader try to visualise what the foregoing figures mean to the men and women overseas and to their families. On their allowances they would never, even in normal times, become wealthy in this world's goods but, to-day, the two ends of the normal allowance just will not meet. And, then, will the reader think of the Officers of the Society charged with the responsibility of caring for these workers and helping them in some measure to meet this war situation. Behind the figures and percentages, both for those at home and those overseas, there looms the human need.

To-day we are faced with increasing claims for the work in hand; we have the joy of seeing new doors opening; we are moved by the response to the Master's call from young men and women who are registering for post-war service. What does it all mean? Just this. The Lord's Missionary Treasury can never be too full. Then what is the reader's response? Will you make an extra gift to help us meet these special needs? Such contributions can be made through your Church Missionary Secretary or Treasurer or sent direct to 19, Furnival Street, London, E.C.4.

HARRY L. TAYLOR  
SEYMOUR J. PRICE

## THE MONTHS THAT REMAIN

The Current Financial Year closes at the end of March.  
The Celebrations Year closes with the Annual Assembly in May.  
Thus there is time

To make your special efforts.  
To send your own gifts.  
To remit monies already in hand.

# VICTORY THROUGH FAITH

By VIOLET DE ROZARIO, Palwal, North India

*A telling story of a simple Indian woman's triumph in desperate circumstances through her faith in Christ.*

FOUR miles from Palwal is a certain village mostly peopled by high caste Brahmins. On its eastern side, however, there is a single street occupied by low caste Chamars, or leather workers. Many years ago one of these became a Christian. This man remained in the village as teacher of the others until his death.

In 1932 the Christian community among these Chamars numbered but three families. Then four more were converted and baptized. Among these was a young wife named Gyaso, who had a small boy of four years. Gyaso's life with her husband and son had been happy save for one thing—she felt the presence of evil spirits about her. But now that Christ had entered into her life, with His power to protect from evil, she was delivered from this terror. She testified in public and in private that Christ had saved her and set her free.

A DAUGHTER, whom she named Maryam (Mary), was born and, later, another who was called Martha. The boy, Gyan Chand, was sent to boarding school where he reached the Sixth Form in 1941. He was the pride of his mother's life.

Then, suddenly, trouble entered the home. Asiatic cholera broke out in the village. Little Martha was the first victim. Maryam died two days later and, the same night, twin boys were born and died. Gyan still remained to the sorrowing parents and, for

safety's sake, he was sent to the mission house in Palwal. Within twenty-four hours of his leaving home his father succumbed. Gyan was taken ill in Palwal and he, too, was taken.

Gyaso was left, a heart-broken widow bereft of her children. At first she refused to be comforted. Her non-Christian neighbours reproached her bitterly. "See," they said, "it is because you turned Christian that this trouble came to you." Her faith was in the balance but, thanks to the patient love of the missionaries, she came through. As her sorrow abated, her faith returned. The first day she smiled we thanked God.



MISS MASIH: AN INDIAN CHRISTIAN LEADER

A YOUNG woman like Gyaso cannot remain a widow for long. Her non-Christian relatives made proposals for her to marry a man who was not a Christian. She refused. We advised her to marry a Christian. But she took her own line. She called her late husband's cousin and said she would marry him if he would come to live in her village and take instruction preparatory to baptism. Then she would marry him according to Christian rites and they would settle in the village among the other Christian families.

All this happened. Both are very happy. Gyaso is a Christian pioneer in the sense that she is the first Christian woman of her caste who has re-married with Christian rites. Her faith and courage enabled her to win through a difficult situation.

# FROM THE EDITOR'S TABLE

## Celebrations in India

*Baraut*

"WE are hoping to begin our 150th Celebrations with a Christian *mela* (fair) for the district, to be held on this compound on October 3rd. Great preparations are being made and great expectations raised.

"High prices of course hit the ordinary giver. Prices are 'controlled,' which generally succeeds in driving the commodity entirely off the market until it can be sold some way at the seller's own price. Our Celebrations' fair, we hope, will include besides stalls of various things, a Carey play, bhajan singing and a united service during some part of the day. I hope, too, the Girls' School is going to advertise itself."

HILDA PORTEOUS.

\* \* \*

## Orissa's Part

"HERE in Orissa we are trying to raise Rs.3,000 as part of the Celebrations. This will be devoted to evangelistic work. I expect some of it will be sent home and some kept for work here in this country. Anything that encourages self-support is all to the good, and this may help in this direction. Our school-girls have set themselves to raise at least 1,500 annas towards the fund.

"While there is unrest and fears of war's alarms, and government and other schools have been closed, we have had no such trouble and have carried on. Our Indian teachers are doing well, and it is a real benefit to have more qualified help.

"It is good to hear how much interest is being taken in the Celebrations in Britain. We are praying that a great blessing and wave of revival and evangelistic zeal may come upon the Indian Church as a result."

ELLEN C. WIGNER.

\* \* \* \* \*

## Danish Missions in Congo

IT is gladdening to learn that the Mission of the Danish Baptists, though cut off from direct communication with its home base, has been substantially aided by American

Baptists of Danish descent. The Rev. Hans P. Jensen writes me:

"Please tell our great Baptist family that God has been exceedingly good to us, and that we want them all to praise Him with us for the great privilege of being able to carry on, even though cut off from those who had sent us out. I do thank you in the name of us all for your good wishes and fraternal love."

\* \* \* \* \*

## German Baptist Missions in Cameroons

THE Baptist World Alliance is still able to help the work of brethren separated from us by our conditions. It has been my privilege this month to remit over £100, partly from Switzerland and partly from the U.S.A., to Pastor Laban Moky who is in charge of this mission. With equal pleasure I have served as the channel for transmitting gifts to the interned German Baptist missionaries now in Jamaica.

\* \* \*

## Principal Dakin's Book on William Carey

I LEARN from the American publishers (The Broadman Press) that Dr. Dakin's

book is "finding fine favour" in the States, and "we are predicting for it a long life of service in informing our people of William Carey and his work."

J. H. RUSHBROOKE.

\* \* \* \* \*

## Thanks from Jamaica

"WE have received about 100 copies of the *Sunday School Hymnary* from Bridgend Church, South Wales. They were coverless but otherwise good, and I have re-covered them. We hope to use them in Hanover Street Sunday School. We have also received about 36 *Psalms and Hymns*, and 37 *Baptist Church Hymnals*. So altogether we have had some 186 books. A big "thank you" to the *Baptist Times* and the *Missionary Herald* and to all who responded and all who are yet doing so."

PERCY S. BRAGG.

## FROM THE EDITOR'S TABLE

### The Carey Film

MR. S. PEARCE CAREY writes: "It deeply rejoices me to witness, after seeing an exhibition of this film, that I was much moved by its portrayal of the developing personality and quality of Carey. There were little errata, of course, but these were only as the dust of the balance over against the total value of the film's representation of the reverence and nobleness of the immortal Triumvirate. The hush of the listening and intently-watching company—and even of the children—was most impressive.

"I am now most eager that it should be shown as quickly as possible in all our churches—with the preliminary Burmese picture as a pleasant introductory topical background and offset.

"Given a prepared audience there need be no fear for its appreciation and reverent welcome and for its distinctive contribution to our Ter-Jubilee year."

\* \* \* \* \*

TO no class of the community has Evacuation brought so much disturbance as to the Teaching Profession, and it has been found impossible to hold the Conferences for the members of this body since the outbreak of the War. It is hoped, however, to resume these at Easter, 1943, in some West Midland Centre, and all interested are invited to write to Dr. Selwood at Sunnylands, Kettering.

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THE Lectures and Loans Department will be very grateful for a magic lantern, if there is one available. Please write, giving particulars and stating the price, to Rev. H. M. Angus, B.M.S., Sunnylands, Kettering.

### BOOK NOTES

TWO new issues in the Society's *Furnival Library for Boys and Girls* have made their appearance. The first is *The Children's Corner*, by J. R. Edwards. This is at least the equal of previous books by this writer, who has such an appeal to children. The second is *A Surprise Packet*, by Isabel M. Craig, M.A. Mrs. Craig is known in Scotland as a writer for children, and there should be a great welcome for this first volume from her pen. Both are published at 1s. 6d. net (by post 1s. 9d.). Other books in this series are *By Word and By Pen*, by John O. Barrett, M.A., tales of the great Bible translators; and *Treasure from the Dust*, by Sidney H. Price. These are the same price as the new issues.

\* \* \* \* \*

A NEW edition of S. Pearce Carey's smaller work on his great-grandfather has been issued. It is *William Carey*, and is, as the author says in his Foreword, wholly different from his larger book, which is now out of print. It is uniform in appearance with *Andrew Fuller*, by Gilbert Laws, and is published in stout covers at 2s. 6d. net (by post 2s. 9d.).

**The Story of John E. Martin.** L. F. HIGGS  
76 pp. Illustrated. 2s. net. Kingsgate Press.

MR. MARTIN was minister of one church, and that for fifty-five years. The growing town of Erith took him to its heart when he settled there in 1875 and he is held in affectionate memory to-day. This book, by one of his "boys," tells his story well and the reading should prove an inspiration to all. Mr. Martin was a lifelong friend of the B.M.S. and for many years a member of its Committee.

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### Plays and Pageants

A NEW and useful list has been prepared of more than thirty plays and pageants; it is extra to our own list, but contains the best plays published by other Missionary Societies. All detail as to performers, time taken, etc., is given. It costs one penny only and can be sent for twopence post free on application to the Trade Manager, Carey Press, 19, Furnival Street, London, E.C.4.

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TWO short plays—*For Two Pins*, by Joyce Reason, for twelve girls or women, dealing with India; and *Four Drummers*, by D. M. W., for ten boys and two girls, dealing with Africa, have just been published. 3d. each.

All publications can be obtained from the Carey Press, 19, Furnival Street, London, E.C.4.

### LEGACIES

The following Legacies have been received in recent months:					
					£ s. d.
Oct.	21	Mrs. E. M. Jackson	-	-	1,274 12 11
	21	Mr. M. W. Austin	-	-	11 3 7
	23	Miss E. Clarkson	-	-	9 0 0
	24	Mr. J. O. Butterfield	-	-	14 3 2
	27	Mrs. E. M. Webb	-	-	50 0 0
	29	Mr. H. Markwell	-	-	362 16 8
Nov.	9	Miss J. Reid (W.M.A.)	-	-	25 0 0
	9	Mr. A. Bradley	-	-	19 13 0
	13	Miss K. E. Goodale	-	-	133 1 10
	20	Miss E. Cresswell	-	-	750 0 0
	24	Mr. F. and Mr. G. Sturge	-	-	785 0 0
	28	Miss V. B. Herrington (M.M.A.)	-	-	34 0 0
Dec.	8	Miss S. S. Spear	-	-	8 0 0
	15	Mr. J. Lewis	-	-	50 0 0

### ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—  
*General Fund*:—Grateful for Mercies, £50 (work in India); £50 (for helping suffering in China); M., a small gift, *Baptist Times*, £1; W. J. E., 10s.; W. S. (to China's need), £1.  
*Women's Fund*:—A Birthday Gift for My King, in memory of a Dear Friend, 5s.  
*Gift Week*—106, £1.  
1942 *Celebration Fund*—E. J. L., a reader of the *Baptist Times*, £1.

### Deaths

6th December, at University College Hospital, London, Mrs. T. Powell, of Chesham, formerly of Kimpseley.  
3rd January, at Portsmouth, Miss O. M. Hurdle, of Yalemba.

### Departures

10th December, Rev. G. D. Reynolds, M.A., for Agra, and Rev. W. B. S. Davis, B.A., B.D., Ph.D., for Rangpur.  
26th December, Miss B. Loosley, for Palwal, and Miss K. M. Lewis, for Bhawani.

### Arrival

17th December, Dr. R. E. Holmes, of Yakusu.

**The Mission House is 19, Furnival St., London, E.C.4**

MARCH, 1943

THE

1792

VOLUME 125

1943

MISSIONARY

HERALD



## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

### THE SIGNIFICANCE OF MARCH 20TH



JOHN THOMAS

MARCH 20th is a notable date in Baptist annals. On that day, 150 years ago, William Carey and John Thomas were solemnly set apart in Harvey Lane, Carey's Leicester church, for the new enterprise in India. Here is the record from the *Periodical Accounts* :—

"Before their departure we spent a solemn day with our brethren at Leicester (March 20th, 1793). The forenoon was devoted to prayer: in the afternoon, brother Thomas preached from Psalm xvi, 4: and a public collection was made for the mission; in the evening, brother Hogg delivered a suitable discourse on the solemn occasion from Acts xxi, 14, and after him, brother Fuller addressed the missionaries from John xx, 21."

This outstanding event is to be marked by a week-end of gatherings in Leicester in which all denominations will share.

HAPPILY, March 20th falls on a Saturday this year, and it is hoped that, on the following day, all our churches will take advantage of its nearness. The story of this separation of Carey and Thomas for the work whereunto God had called them may be told to the children. One or more of the texts used by the preachers in 1793 may be made the basis of the sermons. Above all, the utter dedication of the outgoing missionaries may be used to reinforce calls to consecration and to decision for Christ.

The call to consecration may be made to all. It may be consecration afresh of life to God and His service. It may be consecration of money to the church and to the Celebrations Fund which is not yet completed. It may be consecration of young life to service overseas. Our roll of 150 volunteers is growing, but it has room for many more names. The call to decision for Christ may be reinforced by the story of the life of Carey from his boyhood experiences to his mature achievements: and by the record of grace in the career of the wayward Thomas.

SO, as March 20th, 1793, marked a new beginning in our denomination, March 20th, 1943, may be set down in the future—as a new day for our churches and for hosts of individuals.

MARCH 21st: VOLUNTEER SUNDAY

# A SPIRITUAL IMPLICATION OF THE 150TH ANNIVERSARY

## WANTED VOLUNTEERS !

**A**ND that means you ! Carey's discovery and message were that God has given His life for all men and seeks their lives and service for the spreading of His Kingdom.

Our anniversary motto was chosen for us. Some of us may not have liked it very much. It seemed to smack of a somewhat cheap slogan easily said and quickly dismissed. "To celebrate is to consecrate." But like it or not as we may, we cannot get away from the fact that it states the innermost spiritual implication of all we have desired this year should mean.

**A**S we draw to the end of our official anniversary year, we look back over the way we have come, not the way others have travelled, but we, you and I, ourselves. Did we give all we might ? Did we pray all we meant to do ? Has our missionary planning and desiring been on a plane worthy of the Gospel of our Lord Jesus Christ ? Each heart knows its own individual answer in God's holy presence to these and kindred questions. But have we yet "given ourselves without reserve to the cause" as they of the Serampore Brotherhood were impelled to do every time the Covenant was read by the assembled company ?

All our celebrating will be incomplete until, for the first time perhaps, or for the four hundredth time, we have given ourselves. My heart, your life, in humble reverent adoration to God, a token to Him always that we accept His gift to us in Jesus Christ.

This is the first freedom and it covers all the rest. To give ourselves to Christ that we may be His bondslaves.

**W**ANTED volunteers ! What for ? To bring joy to the heart of God. To bring to our home churches new life, new power, new love, new purpose, strength of numbers, quality of life. For every true volunteer for Christ's service is "made new" in Him. Think what it would mean to men and women returning to the churches after the war if every

church were filled with freshly consecrated men and women !

Volunteers are needed for the missionary councils and committees of our churches and by the Society at headquarters. There are policies to be threshed out in the light of post-war conditions. There is our fellow-worker in Christ, the worker on the field, to be appreciated, understood and taken into partnership in a new way. There are the huge unevangelised masses in our present areas to be sought and won. And, outside, that vast heathen world in every continent for which Christ died and lives. These matters are going to necessitate hard unflinching facing of facts and a humble willingness to face up to what the facts reveal. They call for disciplined powers of mind and judgment. They demand humility of spirit, sacrificial living in a far wider and deeper sense than we have hitherto understood it, and dauntless faith in God's power in His servants to make all things new.

**W**ANTED volunteers. Yes ! for the home church, but also for the fields abroad. And this is the sphere of most radiant promise. For the call is for youth. The under-thirties, the men and women who have in their own persons been part of the war of destruction and who, on laying down those arms, can put on the whole armour of God and set out with Him to redeem and save themselves and the world.

Our fields offer scope for many kinds of service, all directed to bringing men and women, boys and girls, into personal relation with Christ. They are wanted to build men and women, to help to establish Christian homes, to share fellowship and privileges, and to receive insight from those with other and differing experiences of Christ. Doctors, nurses, teachers, pastors, evangelists all. First class equipment is demanded by the rigours of the service, a readiness to go on learning all the time and to be prepared for a hard grind in order to become, not only a volunteer, but an accepted candidate.

THE Society has called for 150 volunteers and to date many have enrolled as those who want to be kept informed of the needs of the work and the vacant posts. Very many of these are too young to go out immediately and they are bending all their energies to make themselves fit for acceptance. Governments are already at work recruiting for their post-war services in many spheres. They are making high demands of training and quality from their would-be workers. Shall the Church of Christ be satisfied with meaner ideals for those who are to work together with God? The supreme quality required in missionary candidates is evidence of a life lived in

fellowship with God made creative, purposeful, faithful and triumphant by abandonment to Him.

WE are near the end of our official anniversary year. But Jesus said, "Say not there are yet four months and then. . . ." "Pray ye" now "the Lord to thrust forth labourers into His harvest."

Don't put yourself in a reserved occupation. If He answers your prayer by calling *you*, let Him thrust you out not only into His harvest field, but into His large and gracious purposes for your life. For you have not really celebrated this year unless you have given yourself.

M. ELEANOR BOWSER

## CAN WE DO IT?

By CHARLES BROWN, D.D.

WHEN the B.M.S. General Committee, after much thought and prayer, resolved to celebrate the Society's Ter-Jubilee, it was decided that no celebration could be accounted worthy that had not in it, pre-eminently, the element of sacrificial giving. In such giving the Society was founded. Carey gave all he had, actually and potentially, and all he was. He went out, not knowing when or whether he would ever return, and he never came back. He spent forty years in the exhausting climate of India, and in the most exacting labours, without a furlough and without a personal salary.

It is computed that in the forty years Carey contributed not less than £40,000 from his own earnings to the Society. He became one of the greatest linguists, translators, botanists and Christian givers of all time. And all the while he was lecturing, teaching, writing books and pamphlets, preaching

the Gospel and administering the affairs of the ever-growing society which under God was his creation.

THE financial target of these deliberations is 150,000 guineas. Time is wearing on and the question is being asked anxiously in some quarters, hopefully in others, confidently in still others, "Can we do it?"

When the decision was taken to raise this amount, difficulties appeared and doubts were in the way. This is always so in any bold and noble endeavour. To the faint-hearted they grow into impossibilities, and we are bound to take account of such. By the highest authority we know we are bidden to sit down and count the cost. But we must do that on both sides, on the side of difficulties, but also (and this should come first) on the side of our chief authority and our resources. Our authority is not an unbelieving or a



CHRISTIAN LEPER WOMAN, GAYA, INDIA

sceptical Church. It is the will of our only Lord and Master, and we know clearly what His will is in this vital matter. The Gospel is to be preached in the whole world to every creature. His disciples are to be His witnesses to the uttermost parts of the earth. We have to take into account the definition of the Gospel given by its greatest exponent. The Gospel is the good message of God and is the power of God unto salvation to everyone who believes. And here is another word from the same inspired authority: 'God wills that all be saved. The Gospel is intended for everybody. All have equal rights in it. It is not the exclusive property of any favoured class or order of nations or men. It is an entrustment. It is God's remedy for sin, and you give it to men who have it not in the same way that you owe knowledge

to the ignorant and medicine to the diseased.

The cost of the Gospel to Him who brought it was His own life blood. And the cost of spreading it to Paul was everything he had and was. He had suffered the loss of all things for Christ and the Gospel, and when he reckoned it up, it was altogether less than nothing in comparison with the Gospel. Indeed, he called all His sufferings and labours not a merit or a service rendered, but a privilege beyond all telling.

**A**LL our difficulties, heavy taxation, cost of living, are no hindrance to our giving. We not only can reach our goal, we must, or we shall be found unworthy of our trust and shall miss the prize of our high calling. God give all of us the faith which laughs at impossibilities and cries—*It shall be done!*

# 1792—1943

## MESSAGES FROM OUR LEADERS

### I: THE PRESIDENT OF THE BAPTIST UNION

**A**S I have visited the churches and Associations in this year I have found in all parts of the country a deep stirring of heart and mind as they have celebrated the formation of the Society 150 years ago.

They have been illumined in mind, for surely never before in one year has so much information been given, not only concerning the "beginnings" but also of the subsequent story in India, China, Africa and the West Indies.

Sermons and addresses, books and pamphlets, films and demonstrations—all have helped. In a sense we have been reading a new Acts of the Apostles and for many months we have heard of "Great Things" that have been done.

It is well to inquire what it all means to us. Have the celebrations led to new and renewed consecration? Have we been confirmed in our faith that there is no hope for the world except in Jesus Christ and that in Him there is every hope?

How is the Celebration Fund in our churches? We have now two months to gather in what is needed so that we

may advance in an enterprise and help make a Church of Christ in all our fields—a Church illumined and kindled, knowing what to do and having resources in Christ to do it, so that the work of evangelization may proceed.

We need to secure the new candidates, themselves trained and equipped for the New Tasks of a New World—150 of them, not one too many.

We need also to carry the joy of the Celebrations into our work at home—to make and keep Britain Christian. It was so at the beginning. It can be so again.

B. GREY GRIFFITH

### II: THE EX-PRESIDENT OF THE BAPTIST UNION

**T**HREE is no hope for the world apart from Jesus Christ. There is no power that can solve the problems of this war-weary world but the power of the Everlasting Gospel. After trying every known solution men will have to turn their tired gaze to the Cross of Calvary and there they will find their one gleam of hope amid the encircling gloom. The most distinctive things in our Baptist witness should be our loyalty to New

Testament Truth, and our sacrificial service in the winning of the world for Christ. We must be apostolic in work as well as in doctrine. It is the paramount duty of the whole Church to preach the whole Gospel to the whole World, and no individual or church is exempt from this great task.

World-wide Evangelism is not merely a work of love, it has become for the Christian Church the sheer law of self-preservation. It is the biggest business in the world. Inspired by the example of Carey, we must go forward conscious that though Pentecost is past the source of pentecostal power is still ours.

R. WILSON BLACK

### III : THE PRESIDENT, Baptist Union of Wales and Monmouthshire : Welsh Union

IT gives me great pleasure to commend the effort that we are attempting during this important year. Our pioneers lit the lamp whose light has spread and still shines in remote lands, even amidst the turmoils of war.

It is our privilege to continue in the service of Him, Who is the Light of the World.

My mind wanders back to my boyhood days and I am reminded of those who were dear to me. How interested they were—in their humble way—in missionary work. They talked of Carey, Fuller, Marshman and Ward as if they were their next door neighbours ! I believe there are many others with similar tradition who are to-day proud to join, heart and soul, in this worthy enterprise, so that ways and means shall be provided in the near future, to proclaim anew, the Gospel of Jesus and to win souls for Christ.

If we have felt the power of grace and

the goodness of our Lord, how can we deny such untold blessings to others less fortunate ?

The world is planning for a New Order. This is *our* opportunity. We must not falter. Let us rise to the occasion.

I enjoin my compatriots—the Welsh Baptists—to fall in, to swell the mighty army and spare no effort to conquer the World for Christ.

F. JONES

### IV : THE PRESIDENT, Baptist Union of Wales and Monmouthshire : English Union

THE B.M.S. is very near to the hearts of the Baptists of Wales. Our greatest contribution undoubtedly has been in men, such as Timothy Richard, Daniel Jones, W. R. James, Thomas Lewis, and many others. "Their names live for evermore."

We have learnt much during this Celebrations year. It has provided us with a liberal education

in the history of Missions, and we have seen afresh the warmth and significance of the mighty movement that came to life again in Carey and his comrades. What a privilege it has been to live with these men ! In that fellowship we have seen afresh the mysterious ways of God in His dealings with men.

The B.M.S. during the 150 years of its history, has encountered all possible kinds of weather ; its story assures us that even the "gates of hell" cannot prevail against that which is of God. There is something lovely in celebrations, for no man can speak of himself, but of God only, and His grace, and of saints made perfect.



MEMBERS OF RANGPUR CHURCH, INDIA, ONE WEARING GARLAND HAS JUST BEEN BAPTISED

Wales has been set the target of 15,000 guineas ; it will undoubtedly hit that target. The harvest of gold is certain, let us also believe that in "due time" the spiritual harvest is equally sure "if we faint not."

E. T. SAMUEL

## V: THE PRESIDENT OF THE BAPTIST UNION OF SCOTLAND

TO commend the B.M.S. and the Ter-Jubilee Celebration Scheme is both a pride and a pleasure. The cause in itself is a good one, the issue in missionary enterprise is calculated to do nothing but good, and the exercise of giving exceedingly good, in proportion as it is great.

"Give all thou canst.  
High heaven rejects the lore  
Of nicely calculated less or more."

Here is an example. I announced the sum aimed at in my intimations one Sabbath morning and a *stranger* present, who is a maid in an adjoining Medical Hospital, listened and thought she would like to help. On her return, she took a sheet of paper and put her own name and subscription at the head of the list and went politely to her fellow-workers and nurses who gladly gave a contribution. She came to church the following Sunday and handed me one guinea for the Ter-Jubilee Fund.

It is well to remember that he gives twice who gives quickly. Let your treasurer have your gift at once and it is marvellous how it will multiply. He is more than rewarded who does this, for it is most gratifying to know that one has done one's bit and one's best. Then as Burns has said, "He that does the best he can will whiles dae mair."

We must not on any consideration lower the figure. The last few pounds may be the most difficult to obtain, but let us be "all at it" and "always at it" until the task is complete.

THOMAS A. MCQUISTON

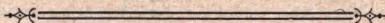
## VI: THE PRESIDENT OF THE BAPTIST WORLD ALLIANCE

CAREY is one of the greatest figures in Christian history ; and in recalling him our communion has become vividly aware of a historic and enduring obligation. He laid on the conscience of his generation the paramount duty of carrying the Gospel to the whole world. War was raging then as now ; immense social problems confronted Britain ; Europe was filled with forebodings and convulsions of change. Yet Carey and his comrades dared to affirm the primacy of a spiritual task entrusted to them by One to whom all authority belongs in heaven and on earth, and refused to permit secular distractions to hinder the fulfilment of His commission. The years have vindicated their heroic faith ; but —do we fully share it ? The appeal for a Thanksgiving Fund of 150,000 guineas at such a time as this lifts our "Ter-Jubilee" celebration from the level of emotional retrospect, gives it the dignity of sacrifice and high resolve, and challenges present-day Baptists to demonstrate that we are true successors of Carey, still by the grace of God loyal to the heavenly vision.

We are on our honour. Our brethren of other lands have seen miracles in Britain. To them our national survival is itself a marvel. They have wondered at the incredible achievements of "bombed Britain" in sustaining foreign missions. They believe in us, and glorify God in us ; the one thing that would now astonish them would be failure. We must justify their confidence by the unity and resolution with which we carry to the end the specific task to which we have set our hands. Already its inception and progress have revealed abundant resources, material and spiritual ; a new energy in prayer, a new hope and joy, accompany the effort of the churches. Baptists, who led in 1792-3, are not decadent in 1942-3 ; and the best years of the B.M.S. are, we very reverently believe, those which our God still holds in reserve.

J. H. RUSHBROOKE

OTHER MESSAGES WILL APPEAR NEXT MONTH



# FROM THE EDITOR'S TABLE

## Olive Hurdle

**O**LIVE HURDLE of London Road Church, Portsmouth, and the B.M.S., Yalembo, Congo Belge, died at her home on January 3rd, 1943, at the age of thirty-three. Miss Hurdle had a serious breakdown in health at Yalembo in the spring of 1941. After months of much suffering and weakness there and in Johannesburg, she recovered sufficiently to travel to England last August. She went into hospital for further treatment from which she seemed to gain so much benefit that a teaching post was suggested for her. But her improvement was short lived and the homecall soon came. Her fine witness to Christ's power has been a means of grace to all associated with her.

Olive Hurdle went first to Yalembo in 1935 after training at Carey Hall and a special course in Brussels. She did well in her African language examinations and in French and, with her professional equipment and Christian devotion, was settling into the life, work and problems of her new sphere. Her interests were especially among the girls by whom as by her colleagues she will be greatly missed.

Humanly reckoned her service in Congo has been of short duration. We have faith to believe that God will work still through the influence of her memory for the coming of His Kingdom in Yalembo. To that she gave her life and for that she longed and prayed in the last months of weakness and suffering. Sympathy goes out to her mother and all by whom her death will be most keenly felt as we commend them to the grace of God.

M.E.B.

\* \* \* \* \*

## Recent News from Yenanfu, Shensi

**O**WING to political conditions it had not been possible for missionaries to visit this area, but it is known that the church continues to be active in worship and instruction. Members are scattered owing to heavy air-raids, but contacts are made by visits to and from the centres. The conduct of open propaganda is impossible, but seekers have opportunities of learning the doctrine. A number of enquirers are ready for baptism when the opportunity arises. This indicates that the church is not only holding its own but is able to influence others and to supply that need which is ever in the heart of men.



CHINA : FEEDING REFUGEE CHILD

## Leper Work at Pimu

**M**ANY of our friends are specially interested in work amongst lepers, and to them the news of the rapid growth of the Leprosarium at Pimu on the Congo will be specially welcome. The only limit to its continued development is that of money. News has come that they have to turn away applicants for this village because they cannot afford to do any more. Recent news also tells that seventy-eight people are living in the village; forty of them are lepers, and with joy it is stated that rapid improvement takes place in the patients who come soon after they take up residence there.

Dr. Price and Mr. Leslie Moore state that the patients are happy and contented, services are being held and a little school has been started for the children. When one knows of the fate of the leper in heathen lands apart from the Medical Missions one thanks God for this service in the name of Jesus Christ.

\* \* \* \* \*

## In South Africa

**C**ONGO missionaries, obliged to take furlough in South Africa, are using the opportunity to inspect the work of missionary societies there. Mr. Carrington, of Yakusu, writes about a week-end which he spent with his wife and Miss Reiling in the home of a missionary of the South African Baptist Missionary Society in Berlin. The pastor and members of the village Baptist church were also met. Most of these are of German descent and the church is adorned with the text: "Ein Herr : ein Glaube : ein Taufe." The people are now of South African nationality. Mr. Carrington writes appreciatively of the heartiness of their welcome.

\* \* \* \* \*

## A South African Jubilee

**O**THER stations of the S.A.B.M.S., which last year celebrated the jubilee of its formation, are Johannesburg and East London. On their return to Congo the party hoped to call at other stations in Lambaland, near the borders of Congo. Mr. Carrington speaks with pride of these contacts with Baptist work in Africa and with continental brethren. He found it particularly interesting to visit the site of the first church in Berlin which was built by a disciple of Oncken, the first Baptist in Germany.

## FROM THE EDITOR'S TABLE

### The Wider View

M R. CARRINGTON accepted invitations to speak in several places on B.M.S. Congo work, more especially that at Yakusu. Thus both missionaries and hearers had their Christian horizon extended, which is all to the good, for knowledge of the World Church is bound to strengthen faith in the coming of the Kingdom of Christ among men.

\* \* \* \*

### Congratulations to Principal Angus

NEWS has been received that MacMaster University, Toronto, has conferred the degree of Doctor of Divinity on Principal Angus of Serampore College. This worthy recognition of a long and distinguished career of service in India will give pleasure to a wide circle of friends.

\* \* \* \*

### And to Rev. S. Pearce Carey

SERAMPORE College has fittingly conferred in this Celebrations year the degree of Doctor of Divinity upon the Rev. S. Pearce Carey, M.A. This also is a well-deserved honour to one who has given long and distinctive service to the Church of Christ.

\* \* \* \*

### Two Visitors at Bhiwani

BHIWANI is the grandmother of our mission hospitals in India, but the energy and zest which lie behind all its activities belie this status, with which one usually associates old age and infirmity. All day long there is a steady clamouring for the attention of our missionary staff. It is wonderful to think that this efficient institution has grown from such humble beginnings. As long ago as 1890, Miss Isabel Angus and Miss Theobald conceived the idea of starting a dispensary in Bhiwani because they noticed the absence of women, especially caste women, attending the existing government hospital. This proved so successful an undertaking that the need for a doctor became apparent and, in 1891, Dr. Ellen Farrer came in answer to the call. Having met Dr. Farrer at home and having heard her story of the work in those early days, helps us to realise how rapid has been the growth of the medical work there.

Bhiwani Church, a newly erected building, is in the heart of the city, a beautiful symbol of the work which is being carried on there for Christ's Kingdom. District work in such a desert land must present many difficulties, but a visit to Bhiwani assures one of the zest with which it is undertaken and the response with which the efforts of our evangelistic missionaries is being rewarded.

D. & F. W.

\* \* \* \*

**Studies in History and Religion** : Edited by E. A. PAYNE. 264 pp. Cloth. Portrait. 21s. Lutterworth Press. Postage extra.

IT was a happy inspiration that prompted the preparation of this volume for presentation to Dr. H. Wheeler Robinson on the occasion of his seventieth birthday. The book contains

fourteen essays on a variety of subjects and all save one are from the pens of former students of Dr. Robinson. Each writer selected his own subject and, while the book lacks unity, each chapter comes from the pen of an authority. The volume is evidence of the scholarship to be found in our ministry and the result is a tribute to the influence which Dr. Robinson has exercised upon the writers as well as many other men. The book is illustrated by a photograph of the striking portrait of Dr. Robinson.

\* \* \* \*

**What is the Church Doing?** HENRY P. VAN DUSEN. 128 pp. Cloth. 5s. net. Student Christian Movement Press. Postage extra.

THIS small book is well worth the price. It tells an inspiring and moving story of the witness of the people of God in all parts of the world. First, there is a vivid account of the churches in overrun countries. This is followed by a record of the churches in what are called mission fields. The third section tells the story of the development of the movement towards a world church. A final chapter deals with the situation of to-morrow. The book is a tonic and a call.

### FORTHCOMING PUBLICATIONS

*The Children's Corner*. J. R. Edwards. 1s. 6d.  
*A Surprise Packet*. Isabel M. Craig, M.A. 1s. 6d. Both by post 1s. 9d.

*Robert Hall*. Graham W. Hughes, B.A., B.D. 2s. 6d.

*Scotland and the B.M.S.* Various writers. 1s.

*Biographies of Laymen*. 1. Sir S. Morton Peto ; J. L. Chown. 2. Edward Robinson ; H. L. Taylor. 3. Herbert Marnham ; Frank Buffard, B.A., B.D. 6d. each (by post 7d.).

All these are published by the Carey Press, 19, Furnival Street, London, E.C.4.

### ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :  
*General Fund* :—C. A. G., Lewisham, 5s. ; For Missionary Work, 10s. ; In Memory of H. R. T. and E. A. T., £100 ; H. A. L., Blaenavon, £2 ; Mrs. A. L. Williams (Work at Orissa), £1 ; The Lord's Leading, £3 ; Two Friends at Crowborough, 5s.

*Widows' and Orphans' Fund* :—H. S., Felixstowe, 5s. ; "M.", Baptist Times, £1.

*Medical Fund* :—Lifelines (Hospital Work in India), 10s.

*China Relief Fund* :—Baptist Times Reader, £2.

### Birth

At Yakusu, to Rev. and Mrs. J. E. Young, a son.

### Marriages

10th November, at Delhi, Rev. J. H. E. Pearce to Miss V. G. Timms, of Bhiwani.

11th January, at Delhi, Rev. H. W. Nicklin, B.A., B.Sc., to Miss Ivy Rigden Green, of Barisal.

**The Mission House is 19, Furnival St., London, E.C.4**

APRIL, 1943

1792

VOLUME 125

THE

1943

MISSIONARY



HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## OUR FINEST HOUR?



KINDERGARTEN CLASS : MOSLEM GIRLS' SCHOOL, DELHI

WE come to the month which marks the close of our Celebrations year. The campaign, so far as England is concerned, will conclude during the Spring Assembly with a Thanksgiving Meeting in Westminster Chapel on Wednesday, May 5th. The fund will remain open, however, and the churches in Wales and Scotland, especially, will continue their activities for some months to come.

Our successors will surely seize upon the fact that, in a time of unequalled national stress, our people set themselves to raise a Celebrations Fund of 150,000 guineas in addition to the normal income of 100,000 guineas for the current work.

They will note that, in face of immense handicaps, churches in most parts of the country undertook the task with enthusiasm and goodwill. In many cases the response has been gladdening. In some it has been astonishing. All have proved again that giving, like mercy, blesses him that gives as well as him that receives.

The Fund is not yet complete, and there is both time and need for further gifts, large and small. Those who have given already may do so again. Those who have yet to give are invited to do so quickly.

THE appeal for volunteers is meeting with a response from young men and women of high purpose and fine resolve. This call for 150 recruits is not made lightly. Everyone will be needed in the post-war period to guide the Younger Churches into fuller life and to lead them in the evangelisation of peoples hitherto unreached. More than thirty years ago, when the Arthington Fund became available, a call was made for 100 new missionaries in three years. They came and their work abides. We believe the 150 will be forthcoming.

THE early development of our work overseas was matched by great advances at home. The evangelisation of Britain became as much the concern of our fathers as the evangelisation of India, Ceylon, Jamaica and Africa. It is our faith that history will repeat itself. In the new world order evangelisation anywhere must be linked to evangelisation everywhere.

THURSDAY, APRIL 8th : THE YEAR'S ACCOUNTS CLOSE.

WEDNESDAY, MAY 5th : CELEBRATIONS CAMPAIGN THANKSGIVING

# WORD PICTURES FROM SIANFU

By GEORGE YOUNG

*Here are glimpses of ways in which the Gospel is laying hold of different kinds of people in China, and of plans for the extension of its reach.*

LAST Wednesday we celebrated the ninth anniversary of the Sianfu Christian Fellowship. Our stately Chinese lecture hall was packed out with about 180 young people. The chairman was converted nine years ago. He was educated in Paris and Moscow and was an ardent Communist and an anti-Christian until he met the Living Christ in our Bible Class. Since that day he has become a new man in Christ. Giving up all for the Gospel he felt called to preach. He did voluntary work as secretary of our Fellowship until the Sianfu Church sent him to West China Theological College. After three years' training he returned this summer to take my place as Fellowship Leader. He is quiet and thoughtful, disciplined by regular habits of prayer and Bible study. Zealous as a preacher of the Gospel of sin and grace and a keen soul winner, he has many friends among the educated classes. In his chairman's address he spoke of how he had received a faith and a fellowship from Christ and of how it had been laid upon him that China's greatest need was for Christ's salvation. He showed how God has much blessed the work of the Fellowship. Each year men had been converted and fifty-six had been baptised and had joined the church. A third of the deacons in our city church are young people who were led to Christ through our Bible classes and many of these are also lay-preachers.

Musical items were given by Pastor Ma's Orphanage Choir. Then three young men baptised this year gave telling witness. Each said that he was opposed to Christianity because he thought it was a foreign religion of imperialism, but each testified how suspicion and antagonism gave way to interest and belief in Christ. These testimonies made a deep impression on the audience. We finished in a thrilling moment of enthusiasm as we sang with gusto *Onward Christian Soldiers*.

OUR city church has at last found a first-rate Chinese leader. He was driven out of Anhwei by the Japanese. To us he is a man sent from God in

answer to prayer. After nine months' devoted work he has put new life into our church. Every seat is taken each Sunday and his preaching is building up a strong spiritual church. Last year our weekly collections were \$5-8, now we get an average of \$130 and last Sunday over \$200. With this Pastor Niu and C. P. Yen, the leader of the Fellowship, we have an ideal partnership which has solved our problems in the city. Pastor Niu is a man of sound judgment and ripe Christian experience and is a fresh and powerful preacher of the Gospel of the grace of God in Christ. Mr. Yen, he and I have deep fellowship together and it is good to have such Chinese brother ministers with whom one can share the riches of Christ. Surely God is good in sending us these men.

DURING the last week in August a summer school for officials was held twenty miles south of Sian. It was planned by Mr. Wong Tzu-Yuan, a keen Christian, an ex-official and now headmaster of a middle school. He was supported by other Christian laymen of Sian. So in the beautiful and spacious compound of the Sian Orphanage at the foot of the Chinling mountains, fifty met for this retreat—including thirty civil and military officials, business men, teachers and students.

The aim was evangelistic—to present Christ and His Gospel of salvation to these leaders of society. The speakers were men to whom the living Christ is a reality and to whom preaching the Gospel is a passion. There was remarkable unity in the messages of these preachers who represented four different nations, Chinese, American, Norwegian and British. Each morning from six to seven a small devotional service was conducted by pastors of our city churches. From nine to ten daily lectures were given on the Christian view of God by one well qualified by scholarship and piety to speak. In the next hour a more popular presentation of various aspects of the life and work of Christ was given by Chinese and foreign pastors. Such

subjects as—  
Who is Christ?  
Christ as  
Mediator, as  
Son of God, as  
Saviour of Sin-  
ners, as King  
of Kings—  
were given  
in language  
and thought  
adapted to  
non-Christian  
seekers. The  
afternoon was

free for rest and recreation and we had  
jolly times bathing in the mountain  
stream or in walks or games. The  
fellowship was free and easy and there  
were many opportunities for quiet talks  
and sharing of experiences. It was the  
happiest summer school I have ever  
attended in Shensi.

Music was provided by the Sincerity  
Industrial Orphanage choir under the  
able lead of Silas Ma. At a concert one  
evening fine singing and music was given  
by the choir. On other evenings Christain  
laymen told how Christ had saved them  
from the bondage of sin. A business man,  
an official, a teacher all gave their testi-  
monies to the transforming power of Christ.

**G**OD honoured this venture in evan-  
gelism and blessed the preaching  
of the Word to many. Two university  
students from Chengku and Wukung,  
brother and sister, were arrested by  
Christ and the brother has started a  
Christian fellowship in Wukung to which  
some of us go at week-ends. Seven  
teachers from the Government High



BOMBING IN SIANFU: OPERATING THEATRE, LABORATORY  
AND X-RAY ROOM

School south of  
Sian have  
given us an  
opening in  
their school.  
A retired  
general, who  
was present  
with his wife,  
is studying the  
New Testa-  
ment and wel-  
comes our visits  
to his home in  
the city. The

Commissioner of Public Health in the  
Shensi Provincial Government was  
wonderfully converted. After one address  
he came to two of the pastors deeply moved  
by the Holy Spirit, confessed his sins and  
knelt down and received the peace of  
Christ's forgiveness. In October he  
gave his testimony in our Twan Li Men  
Church, which was filled with members  
and visitors—doctors, nurses, officials, some  
Buddhists—all interested in Dr. Yang's  
“return to Christ.” He said that thirty  
years ago, as a medical student in Tokio,  
he first heard the Gospel and was baptised  
with twelve others. On returning to  
China he left Christ and devoted himself  
to the revolutionary work of saving  
China. He got many shocks and became  
disappointed at the slowness of reform.  
He felt the need of religion, studied the  
classics and finally became a Buddhist.  
“You all know,” he said, “that for  
twenty years I have been a sincere  
Buddhist in Sian, doing many good works  
and helping the poor, but all the time I  
failed to get peace of heart until I re-  
turned to Christ this summer.”

### SPRING ASSEMBLY, 1943—MISSIONARY ENGAGEMENTS

#### Monday, May 3rd

11.30 a.m. Introductory Prayer Meeting.  
4.0 p.m. Medical Tea.

#### Tuesday, May 4th

2.15 p.m. Annual Members' Meeting,  
Bloomsbury Central Church.  
3.45 p.m. Women's Meeting.

Fuller particulars will be announced in the churches and in the *Baptist Times* later.

#### Wednesday, May 5th

11.30 a.m. Annual Service. Bloomsbury  
Central Church.  
6.0 p.m. Public Meeting : 1942 Cele-  
brations : Westminster Chapel.

#### Thursday, May 6th

6.0 p.m. United Young People's Rally.  
Westminster Chapel.

## MORE MESSAGES FROM OUR LEADERS

## VII: THE VICE-PRESIDENT OF THE BAPTIST UNION

PICTURE a G.A. meeting in North-East London. The total membership is about fourteen and not a millionaire among them--rather the reverse. They are infected with "Careyitis." They have set themselves a high aim of £50—not a bad target for fourteen girls. They give, they beg, they work, they organise until the target is reached. Another aim is set up, and at the close of their campaign that is also surpassed, and a total of £110 has been raised by fourteen girls! If you had been privileged to share in that final evening and had seen the utter joy and triumph on their faces, you would have realised indeed that it is more blessed to give than to receive.

This cameo could be multiplied, and I for one, thank God that William Carey was born when he was so that I might feel the exhilarating effects of his ter-jubilee. Our churches have been swept by a life-giving enthusiasm and many hearts have been drawn nearer to Carey's Christ as they realised that to celebrate is to consecrate. Can the B.M.S. rake up an occasion for another such anniversary? If so let us have it; only with a better name than "ter-jubilee." Blessings on all Carey's celebrators.

SYDNEY G. MORRIS

## VIII: THE PRESIDENT OF THE BAPTIST WOMEN'S LEAGUE

THE year that has gone has been memorable. Women have worked together with men to make the 150th year a great one.

We all agree that the effort has done us good. It has caused us to refresh our own memories as to the great days when the modern missionary movement arose in its might. That reminder has been of untold value.

It has caused our churches to remind their neighbours of William Carey's life, work and good inspired devotion. It has meant the telling and retelling of the careers of the founders of the Baptist Missionary Society and of the progress of the work in the world. There has been

as a consequence a new insistence on our vital evangelical faith and a new call to us all both in the home and the foreign field to work together for a great forward march, when the present troubles are overpast, in a world which will need spiritual healing and salvation from sin as never before.

Let the good work go on. Let us all in all various spheres increase our prayers, our studies, our gifts and our devotion to duty.

So may God's Kingdom come and our Lord Jesus Christ reign.

EVA BROWN

## IX: THE EDITOR OF "THE BAPTIST TIMES"

AS the great Celebrations effort which began last year is drawing to its close, we are all conscious of its fine impact on the work of our churches at home. It was inevitable that this should be so. We could not look back over the years to the tremendous events linked with the beginning of our Society without deriving inspiration for our present tasks. Many writers have drawn attention to the fact that, when our Society began, it marked the response of courageous faith to the challenge of a world full of problems; and since the situation to-day is not unlike that of the beginning of the nineteenth century, we could not do better than live with the vision which sent our Society forward on its all-conquering way.

The danger will be that, as the special year of celebration reaches its close, we may suffer a certain reaction and tend to settle back in our arm-chairs. This must be avoided at all costs. In a very real sense the work of the B.M.S. and the work of the home churches are one; neither can exist without the other; and as we approach nearer the happy day when this world conflict will be over, we must be assiduous in our prayers and service so that the new world, for which we all long, may be established on the foundation of Christian evangelism. Let us pray and work that the Celebrations may be of such quality and extent that

their momentum will speed our whole denomination forward to the revival of faith and the extension of the Kingdom of our Lord.

F. TOWNLEY LORD

## X: AN EX-PRESIDENT OF THE LAYMEN'S MOVEMENT

OPTIMISTS assure us that some day the war will be over. When that day comes, the laymen will again gather at Swanwick—300 of us, and glad to know the old reunion again. Meantime, in the early Victorian phrase, the King's government "has to be carried on"; and the Celebrations should remind us that it is possible. The first twenty years of our Society were, in the main, years of war; they called it the "Great War," and they weathered it. It was always worth while to remember that Louis XIV and Napoleon in turn failed to spread themselves over the whole of Europe; it suggests that Hitler, too, might fail.

Looking back, we realise that in the last half century the population of India nearly doubled, that the number of Christians, while increasing, did not double. Thus the proportion of Christians to Hindus seems smaller; yet who dare say that the influence of the Christian Church in India is less? The annals of religious movements in India supply evidence that Hinduism realises its peril. And we think also of work on a noticeable scale in China and on the Congo.

The Celebrations ought to remind us of fathers who "never turned their back but marched breast forward," and encourage our fathers' sons to follow their example and to work for the Christ they believed in.

T. R. GLOVER

## XI: THE SENIOR COLLEGE PRINCIPAL

NOT yet have we the measure of Carey's place in history; he was one of God's greatest gifts to the Church and the world since the close of the New Testament age. He belongs to the immortals who have blessed the Church by creative scholarship and action. He has not loaded the Church with a theological system which men have rejected or which the future Church will wish to discard. In an age of parochial theologies, when vision had all but perished from religious life, when English rulers and statesmen were dreaming of imperial expansion by military conquest, when Big Business was

exploiting what were called the subject races, in such an age, it was Carey who called the churches to the universal vision of the New Testament and who dreamed of the race at the feet of Christ. The year 1792 was as the source of a mighty



BOMBING IN SIANFU: REV. F. S. RUSSELL IN THE RUINS OF HIS HOUSE

stream which has now run across continents, and wheresoever the river has run it has brought healing to the nations. The Baptist Missionary Societies of Britain, America, Canada and Australia are now a host which no man can number. We have our roll of heroes, heroines, martyrs, evangelists, scholars, teachers, translators and administrators whose names are household words in the Baptist churches of the world. Is there any more convincing evidence of the blessing of God upon our Baptist Missionary Societies than the Churches of India, China, Congo? Remembering these things, as this Ter-Jubilee draws to its close, let us crown the year with gratitude, gifts and the dedication of ourselves to the spreading of the Gospel.

HENRY TOWNSEND

## BOOK NOTES

**Robert Hall.** By GRAHAM W. HUGHES, B.A., B.D. 160 pp. Coloured cover. Portrait. Carey Press. 2s. 6d. (by post, 2s. 10d.)

**I**N the *Cambridge Modern History*, covering the period of the French Revolution, G. P. Gooch says Robert Hall was the greatest preacher in the Free Churches and the leading Baptist of his time. It has been a grievous disappointment to me that the Free Church contribution to religious, political and industrial emancipation during this period has been so often ignored. For the young people in our churches I have felt the need of books which would state Baptist principles in action. Mr. Hughes has done this in his account of the life and work of Robert Hall. He has clothed Baptist history in battle-dress and stirred our imagination by presenting our history moving to the attack on evil men and systems.

Hall was a national figure in the days of the Industrial Revolution, the French Revolution, the Napoleonic wars, and when democratic forces in England were rising against religious and political tyranny. The masses were at the mercy of corrupt statesmen and intolerable parsons, who were also frequently magistrates and used their power to imprison and exile Nonconformists. Bishop Horsley accused Nonconformists of using their churches and schools to propagate revolution. Hall answered, deprecating the violence of the French Revolution, knowing how often Revolution devours its own children, but declaring that the French Revolution was the most splendid event in history. His denunciation of Pitt "a veteran in frauds while in the bloom of youth" and Pitt's tribute to Hall's sermon when Napoleon's army was waiting to invade England, reveal how Cabinet ministers were compelled to reckon with this Free Church leader.

Mr. Hughes has written a brilliant account of Hall as preacher, democrat, educationist, Free Churchman and Baptist. He does justice to Hall's intellectual greatness, his amazing eloquence and its effect upon congregations; he writes tenderly of the long fight with pain and Hall's triumph as a man. I urge readers of the *HERALD* to get this book that they may know Robert Hall's work at Broadmead, St. Andrew's Street, Cambridge, and at Carey's old church at Harvey Lane, Leicester.

HENRY TOWNSEND

\* \* \* \*

**Scotland and the B.M.S.** Various writers. Illustrated. Coloured jacket. 1s. od. net (by post 1s. 3d.).

**O**UR churches in Scotland have played an outstanding part in our Society's work and to-day they have a higher percentage of missionaries in proportion to their member-

ship than any part of the kingdom. The story is ably told in this *Celebrations* publication. The pioneers have their place and much of the space is given to the lives and work of missionaries who deserve to be remembered, such as John Reid of India; Miss Wilson, G. R. R. Cameron and Dr. Wilson of Congo; and Miss Kirkland and Moir Duncan of China. Prepared for Scotland, this book should find a welcome among Scots who have crossed the border, and others besides.

\* \* \* \*

**Children's Corner:** J. R. EDWARDS. **A Surprise Packet:** ISABEL M. CRAIG, M.A. Coloured cover. 1s. 6d. each (by post 1s. 9d.).

**T**HESSE are the two latest additions to the Carey Press Library for boys and girls. The first is written in Mr. Edwards' inimitable style, and the second is by an author who must be encouraged to write more. They should be hailed with delight by the children fortunate enough to receive them as presents or prizes: and older folk who speak in public will find material which they can use.

\* \* \* \*

**A Christian Year Book.** Edited by HUGH MARTIN and E. A. PAYNE. 348 pp. Paper. 2s. 6d. net. Student Christian Movement Press.

**T**HIS is a revised and up-to-date edition of this most valuable handbook with additional material on current movements and activities. It is an achievement of detail and good writing and is invaluable to all who need a grasp of the Christian movement throughout the world.

### The G.A. Reaches Its Target

**T**HE challenge that 1942 brought to the Girls' Auxiliary was to Double praying, Double giving and Double evangelism. Signs have not been wanting that prayer has taken a far larger place in the lives of individuals as well as branches; that the spirit of evangelism of the 150 years is lively still amongst G.A. These cannot be measured in actual figures and statistics. The aim to "double our giving" however was left in no unstated term—the target sum was £3,000, twice the £1,500 which is the usual financial aim of the G.A.

With hundreds of girls in the Services and branches sadly depleted, calls upon time and money are many, but G.A.s everywhere have responded magnificently to the challenge and for the year ending January 4th no less than £2,950 has been raised by the Auxiliary. A generous and appreciative friend has added 50 guineas and so the target has been passed.

Great things have been expected and attempted and great things done. The G.A. looks forward to another year of rich service.

# FROM THE EDITOR'S TABLE

## Celebrations Giving

THE 150th anniversary meetings have caused much interest here, and already a fair sum has been promised towards the amount we have been asked to raise—250 rupees (about £20). This year has been a very hard one for the Konds—for a number of weeks they were bordering on starvation. New 'dry' crops are coming in and relieving the situation somewhat, but food will be very dear until the harvest—December to January. In spite of all this, people are giving willingly to the fund. One man, away from home when his church met to decide what each person should give, later heard that eight annas had been written against his name. He was not satisfied, however, and said he wished to give a rupee—just double the amount."

FREDA LAUGHLIN

\* \* \* \*

## Yalembe Celebrates

YALEMBA observed the Celebrations by presenting the Yakusu pageant which was translated into the main local language by Mme. Mercier. The rehearsals were marked by trials and experiences similar to those which home producers know too well, but the performance was high class. Miss Coles writes: "The whole thing was splendid. If it had been possible to record it with a ciné-camera it would have made an excellent propaganda film for the B.M.S., even if it did not come up to Hollywood standard." The Yalembe Christians and other people learnt much of the B.M.S. story and of the origins of the work in their own district.

The Celebrations included a baptismal service and a first collection of over 2,000 francs towards the Ter-Jubilee Fund to provide a Teacher Training Institute for the Upper River area.

\* \* \* \*

## The Box Was Heavy

OH, this box is heavy," said one of another little group of arrivals at Yakusu. "Why," I asked, "what have you there?" "We have brought in our thank-offering from all the church members in our district," was the reply of the pastor who was with them. "How much have you collected?" I asked. "2,700 francs" (about £15 10s.), was the reply: or a gift of two francs from every church member and some besides from others.

K. A. CHESTERTON



FOOD FOR THE HUNGRY  
IN CHINA

## Advance in Wathen, Congo

WE are seeking to make this year one of remembrance and thanksgiving. Some of the new graduates of the senior course at Kimpese have come to us. This enables us to envisage the appointment of these first native pastors to their districts. One we hope to locate in the farthest district to the south-west which approaches Kimpese; and another in our east district. The third member has always been inclined to the educational side of the work and so he is going to take charge of the running of the district central schools.

The new task which has imposed itself upon the church is the support of its native ministry. This will mean that we shall need from 25 per cent. to 33½ per cent. increase in church gifts and, to the native mind, such a demand is not heartily welcomed. We hope to feel our way into the selection of good centres for these men and then to build permanent houses for them. The ground, too, can be granted by the State for this purpose so that we could make these a small outpost under our authority."

A. C. RUSSELL

\* \* \* \*

## Food Costs Soar in India

THE prices of all foodstuffs have risen enormously lately, with the result that fewer of the hospital patients can provide their own food—though they usually prefer to do this. Kitchens are provided where their relatives can cook for them—a separate kitchen each for Hindus, Mohammedans, and for the lower classes. Milk has to be supplied to many more patients and I am glad to say that we have been able to meet this extra demand. God has most wonderfully supplied all our needs. To us it is marvellous that funds from home are coming steadily, but we know how much self-denial lies behind all that you do for us.

\* \* \* \*

## A Surprise Gift

GIFTS come to us unexpectedly—often when we are most in need of them. One day I was concerned about the payment of a big account for drugs. In going round the hospital I reached one of the private wards. An old lady, the mother-in-law of the patient, was sitting on a low stool with a bunch of notes in her hand. She held them out to me with a wave

## FROM THE EDITOR'S TABLE

of the hand towards the hospital saying, 'Take this for the poor patients.' I said, 'Do you mean as a donation to the hospital?' 'Yes,' she replied, 'for all these poor folks in the wards.' I accepted it gratefully: it was fifty rupees (about £4). She was a rich old lady, but it isn't always in the hearts of the rich to share with the poor—and in this case surely the Lord had answered our prayers before our asking."

JEAN BENZIE

### Cyclone in India

"WE have just come through a very severe cyclone. All the staff and patients here are safe, but much damage and destruction of hospital property has been caused. The compound looks desolate—not a tree left standing upright, and a mess of mud, water, bricks, tiles, glass, doors and windows. We had to take in homeless people and feed them for several days. The rice is all spoilt and the poor people are suffering badly. We are grateful to God for sparing our lives."

HILDA HALLS

### On Army Service in India

"I AM very happy in this job—it is great to be doing stuff that will be good experience for my future (a long one I hope) at Udayagiri. As a specialist I get all the good surgery going—at the moment not much operative stuff, but a good deal of consultation and organisation, with training of surgical staff, and I revel in it. I have met many other surgical specialists—among them young surgeons from the Staff of hospitals at home, and it has been a thrill learning from them and sharing experiences. I am trying to make this job a real stepping stone to more consecrated efficiency in the days to come—and I am sure that it is God's purpose for me. I hope to be a thousand times better surgeon, doctor and missionary after the experiences of these days."

STANLEY THOMAS

### Internment in Shanghai

"M ost people are trying their best to make good use of their time and are learning all manner of things—medicine, Greek, Hebrew, shorthand, mathematics, Chinese and so on. As there are experts in all these things quartered here, you can take your choice. We have a pleasant Choral Society (there are 260 in this club) and so the choir is good. We sing Elizabethan madrigals and Bach Chorales and so on."

E. SUTTON SMITH

### Difficulties Faced at Yalembo

"ALTHOUGH there have been many difficulties to meet and overcome, our Yalembo church has been doing a steady work during the past six months. The

baptisms to date are almost as many as during the whole of last year. This is indeed encouraging, and we look forward prayerfully that, as our Church grows numerically, there may be deepening of the spiritual life of the members."

L. J. WEEKS

### Contribution Envelopes

**W**ILL users of the well-known Sunday School missionary contribution envelope kindly note that after present stocks are exhausted it will no longer be possible to market this envelope? We have, however, printed a number of labels which can be used to stick on each envelope and these can be supplied for 4d. per dozen, post free. Users of the envelopes are advised to keep their present stocks. The envelopes are strong enough to last for a year at least.

**The Church Calling.** WILLIAM PATON. 1s. 6d. (postage extra).

Deals with current questions and issues and post war problems from the Christian standpoint.

**Settlement With Germany.** T. G. DUNNING. 2s. 6d. (postage extra).

A trenchant and thorough study of German character, the causes of the war and lines of future action in which the churches must take their part.

**Karlo The Kidnapper.** 1s. net (postage extra).

Three tales, the first of which is by A. G. Castleton, written for boys and girls.

All books mentioned can be obtained from the Carey Press.

Grateful acknowledgment is made of a gift of new books by a friend in Edinburgh. The proceeds from their sale are for the Society's funds. The gift is to be an annual one.

### ACKNOWLEDGMENTS

**T**HE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund	—Anonymous, 15s.	"G. R.", Bristol
From my Mother, who has been called Home,	£10	L. J. V.
for work in China, 5s.	—Lois (house-keeping problems), £1	
M. D. R., £6	—Two Friends (house-keeping problems), 10s.	
Widows' and Orphans' Fund	—E. P., Southampton, 2s. 6d.	
China Relief Fund	—Sparrow, £1 10s.	

**LEGACIES**

The following Legacies have been received in recent months:

		f. s. d.
Dec. 21	Miss E. M. E. P. Jordan	25 0 0
29	Mrs. E. S. Wallbank (£65 3s. 10d. General, Women's Medical, B.T.L.A. £65 3s. 10d.)	260 15 5
1943		
Jan. 6	Mr. F. Russell	100 0 0
11	Miss A. B. Jones	360 0 0
14	Mrs. M. England (Medical)	10 0 0
21	Mr. B. Rogers	300 0 0
25	Miss W. E. Blower	18 8 4
Feb. 5	Miss E. L. Donelly	5 0 0
12	Miss Crassweller	297 12 1

### Arrival

14th February, Miss D. M. Jones, from Pimu.

### Death

27th February, at Harrow, Dr. T. B. Adam.

**The Mission House is 19, Furnival St., London, E.C.4**

MAY, 1943

VOLUME 125

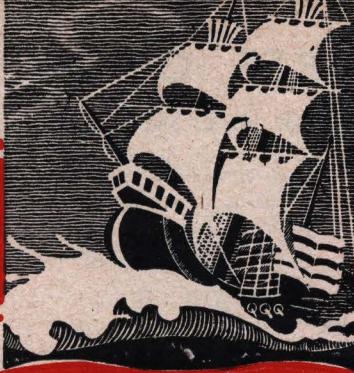
1792

1943

THE

MISSIONARY

HERALD



OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

IS THE PEAK OURS?



LUKAMBA : A PARABLE (see page 37)

THE representation of an Alpine scene on the cover of Dr. Townley Lord's *Achievement* (the Ter-Jubilee history of the Society), comes to my mind at the opening of the last week of the great Celebrations Campaign. Our tremendous objective has a mountainous look about it. To aim at such a high total declares a high courage and a magnificent faith.

Richard Brinsley Sheridan said that he could imagine a man knocking his head against a brick wall, but he could never understand a man who built a wall in order to do so! The Committee built a mountain, one hundred and fifty

thousand guineas high, in order to call the churches to its ascent. With athletic zeal and uplifted faces, they are already far advanced upon the upper slopes.

IN the earlier months of the Campaign progress was slow, though sure. What a time it seemed before the climb could be commenced! But soon from every quarter, there appeared a great company of men, women, and little children, equipped and prepared for the conquest of the towering peak. In the last month or so, there has been a rapid crescendo of effort. Effective spurts, sudden sallies, and, as it were, "seven leagued boots" have been the order of the day. Now, as the peak comes into sight, every Alpine analogy breaks down—the air is not rarefied, but exhilarating; movement is a joy, and not an affliction; energy is no longer depleted, but transfigured.

OUR Campaigners, as they near the top, will not, like Irvine and Mallory on Everest, pass for ever into obliterating clouds. Rather, will they find about the peak a glory as of golden sun at noon-day, "a light that never was on sea or land," and a splendid noise of great thanksgiving. From that majestic height what a prospect will fill the eyes of all. As to awestruck Moses on Mount Pisgah, and to Jesus in the hour of struggle on the Mount of Temptation, what mighty vias will stretch out into the dimming distance!

J. B. M.

# PICTURES OF JAMAICA

By H. T. STONELAKE

*Mr. Stonelake joined our Congo Mission in 1894. After twelve years, he was transferred to our China Mission. Here he remained until 1940, when he went to Jamaica. The following is a graphic description of experiences there.*

THE full story of our travels and experiences cannot be told here owing to lack of space and, besides, the Censor might object if we were to relate too plainly how we were brought from Jamaica across the Caribbean Sea and Gulf of Mexico to New Orleans, and later from New York across the Atlantic in perfect comfort and safety. That is a tale for many a fireside for years to come, as long, in fact, as we are spared to tell it.

Moreover, it is of Jamaica and our Baptist brethren there that we want to write and speak, and not of ourselves.

The B.M.S. sent us from China to Jamaica for our own good, and so that, maybe, we could impart to our people there some spiritual gift while we also expressed to the churches the loving concern of British Baptists for the people of their third overseas mission field. We received a very warm welcome and were privileged to visit many of the two hundred churches scattered over the island. The people listened eagerly to what we told them of Baptist work in Britain and China and, I was going to say—*even* of Congo. But, as a matter of fact, they often liked to hear that best of all and for very obvious reasons.

We spent some days at Falmouth on the north coast and, from the window of the minister's house, we looked out upon the harbour and sea, and could imagine the coming and going of the good ship *Chilmark* which

brought Alfred Saker and party from England and later took him and a company of Jamaicans, including J. J. Fuller of honoured memory, to the work in West Africa at Fernando Po and Cameroons. Jamaica Baptists are proud to remember that J. J. Fuller was one of themselves, and I was proud to tell them that I was (and am) a member of Morice Square Church, Devonport, from which Saker went to Africa to do a work which Sir Harry Johnston declared was second only to that of David Livingstone.

ONE day a friend who was entertaining us at Adelphi in the north-west of the island took us to see the sights of the neighbourhood and among them the Baptist Church at Studley where, in the church ground, is the tomb of S. C. Gordon, a former pastor. He was trained in Spurgeon's College and went to Congo to do a useful work at Stanley Pool and, later, at Matadi. I knew him well and, in fact, was sent to Congo in 1894 to take his place during his furlough.

Some months later, when passing Manby Baptist Church on the outskirts of Kingston, we saw the grave of Mrs. George

Grenfell. What memories—for me—were called up of journeys with her famous husband on the *Peace* and *Good-will* with Mrs. Grenfell also on board.

Yes! Jamaica Baptists have links with Africa and with us that hold us together in sympathy and grateful affection.



A SCENE IN JAMAICA

WE soon found abundant reason to admire the devotion and labours of the ministers we came to know. They all are attempting too much, but what else can they do? They must *try* to shepherd the whole of the flock, though to do it is beyond their strength. Each minister seems to have four or five churches to care for—and some have more—and these churches are scattered and often at long distances apart. Many of the men possess cars and even so, they are overworked. What their predecessors did years ago in buggies and on horseback makes one gasp to think of it.

But the religious outlook to-day in the

island is sadly disappointing. At the time of the Emancipation in 1838 and for a good many years after, the gratitude of vast numbers of the liberated slaves to our missionaries was boundless, and thousands of them pressed eagerly into the Kingdom and into the membership of the Baptist churches. That enthusiasm has cooled with the passing of the years, and the churches have to work upon an increasing population without the leverage which the inestimable service of so long ago very naturally provided. All the more do the ministers and churches of the present time need our prayerful sympathy, and they still cry, "Come over and help us!"

## CONGO MEETING

By J. HERBERT STARTE

*Work was begun in the Wathen district sixty years ago. The church membership to-day is about 6,000. Here is a tale that tells of progress.*

SOME events fix themselves in the memory more securely than others. One of these happened at Nkanka, a village about six hours' walking distance from Wathen in Lower Congo. It was the occasion of the annual Matondo or Thanksgiving week-end.

Members and adherents of the district village churches had gathered at Nkanka for this festival. The village itself, which was so named to remind all of the loving-kindness of God, with its gaily decorated school-chapel, was alive with band and singing. The school children paraded up and down the village mingling songs and hymns, and halting before the house in which we were staying, to repeat once again the song of welcome which had been specially composed for the event of the missionaries' arrival. Congo friends made calls on us in unbroken succession. Each of these occupied minutes, for we had to enquire about their village and its people who were following the Christian way.

There was the deacon, now Number One on the church roll, who for many years had been full of life and vigour. He might not always do the best thing, but he was thoroughly kind and warm-hearted. His energy and enthusiasm

sometimes carried him farther than it was wise to venture, but he was ever concerned that the work should thrive. Another worker, much younger and quiet and tactful, was among the callers. He visits village after village to encourage and help the Christians, and his influence and power are great. Women were among the callers. They, too, are workers and have a prominent place in the Church of Christ in Congo. How they loved a little chat and a friendly word!

IT was a week-end of meetings in which each had its distinctive characteristic—deacons', church, preaching service, children's service, women's meeting and men's meetings, communion service, besides the one which at the time especially appealed to all.

The speaker at this last was one of our great Congo men who fills many offices including those of teacher and area superintendent. He is a veritable "father in Israel," for he has been in reality for many years a spiritual father to many of the young Christians and the village churches. His speech held the congregation spellbound as he told of the first seed that was sown in the district long years ago and of the way in which it

had taken root and flourished. He described the conviction of the little early company of Christians that they had got hold of something which was utterly different from the fear of spirits and of the power of the witch-doctor: a Gospel which taught of love instead of hate, of trust and peace and redemption. He recalled how these early hearers were taught that they must not keep such a message to themselves, but that they must make it known to others. So companies of twos and threes were formed to tour the district to tell the story for the first time. Some went far from their homes and passed through many adventures to do so. Some were persecuted and ill-treated, but they went out "for the sake of the Name."

TO many that evening brought back the early days, and with them the meaning of their pagan customs and

savagery from which they had been set free. To others it was a new story, as they had grown up in better conditions of love and of school. This glimpse of the past brought vividly before them some of the improvements in life which the Gospel had produced. There they were, sitting in a school-chapel with accommodation for several hundred. They had made the bricks for it, had bought the roofing sheets and carried them a day's journey to the site. They had also made the forms and desks. The praise throughout the Matondo was led by their school choir able to sing carols, hymns and anthems in full-throated harmony.

No wonder many felt their hearts burn within them before the speaker had finished, for they saw what great things had been done through Christ for them and their fellows. And it is like that in many parts of Congo.

## BACK IN CHINA

By E. G. T. MADGE, B.A., B.D.

*Mr. Madge left for China in September and is now in Sianfu. The following letter was posted from Chungking on his way up country.*

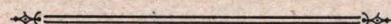
AM in Chungking, ten weeks after leaving England. Travelling by plane is certainly the luxury way of doing things and makes every other method of travelling seem painfully slow. Looking down from the plane gave no sensation of height, and when darkness fell and the ground faded out of sight there was no more sensation than travelling in a good car. It was quite late when we landed in Chungking and dark. When we stepped from the plane there were the familiar Chinese coolies speaking with an understandable accent and with the familiar garlic smell, too. They were just as cheerful as ever and quite different from the rather sullen faces we left in Calcutta.

We spent the night in the airport waiting-room and were wakened about 3 a.m. by Chinese buglers practising. We made our way to the Canadian Mission Headquarters and in half an hour were doing justice to a good breakfast. The coolies cost us \$60 and that is the measure of everything in Chungking. No rickshaw will move for less than \$5. The newspaper is \$2 per day, hotel charges \$200 a day, shoes \$500 or more a

pair. A typewriter was offered in one shop for \$13,000. There is no law or order in the prices; it is just a matter of selling to the highest bidder and the unscrupulous are making fortunes. But there is less poverty than I expected and a large number of well-dressed men and women are about.

Japanese bombs have done much damage but the city does not look as bad as London. It is good to be back in China and I am looking forward to regular work for Christ and His Church again. On Sunday morning I went to a Chinese church and was pleased to find that I can still follow a Chinese preacher with no great difficulty. Conversation is quite hard going, but a few weeks will put that right.

Everything points to China emerging from this war successfully and probably in a stronger position than it was in 1937. The Government is tackling its internal problems as well as the external ones with great courage and skill. I am very glad to be here and feel the Church has a very great place to fill in China's life.



# PICTURES FROM THYSVILLE

By LILY M. JENKS

*Thysville is an important town on the Congo Railway with a large population. Here are glimpses of our educational work there, and a parable.*

I TRY to impress on the teachers that true education is learning how to live rather than a mere matter of letters. This emphasis is necessary, as books have come to take a large place in the eyes of the African who knows his A B C, and he is inclined to over-stress the value of any accumulation of knowledge. I have been asked recently whether my work lies in supervising the school or training the teachers. The reply is both, although the teacher-training is chiefly practice with a little theory thrown in here and there where possible, mostly at the Saturday morning preparation class for all the work of the following week. I am pulled all ways and often feel that I am Jack-of-all-trades, not giving enough attention to any one section, much as I try to even out my time and energy to all parts of the work.

Until we have increased staff and trained men educationalists, I cannot concentrate as I would like on the far more difficult work of training the girls. Why so much more difficult? Space will only let me give you two reasons: (1) Even now, very many of the girls and their elders cannot see the use of education for them, whereas for the boys it will mean a job later on, and money coming in. This is probably more so in the Thysville district where the impact of commerce on the lives of the people is stronger than in more remote parts, and where the girls are very useful in carrying loads to market; (2) In this district we have to rely for our girls' teachers on married women whose sense of responsibility is low, whose chief qualification is that they know how to read, and whose chief interest lies in their family affairs—and naturally so. If a relation turns up from the village, the teacher will often just stay away from school. You can imagine how disheartening it is to get to school on a blazing hot afternoon and find two or three teachers away, and a crowd of undisciplined girls to arrange for—this after having dealt with over 300 boys in the morning. . . . I think you should know some of the difficulties as well as the rosier side of the work.

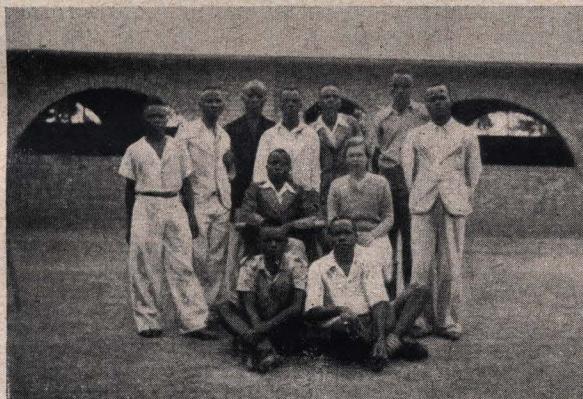
E STELLE KIMPEWA is a plucky little woman for whom I thank God. Although her husband is not a Christian, he does not object to her coming to us. She comes trudging up the road every day with babe on back and another one trotting beside her, having come straight from the heavy task of chopping and carrying wood or working in the garden all the morning. One day a lot of burning oil spilt over her legs and she had to go to the State Hospital for a few weeks. Her brave patient spirit must have been a witness to the other sick folk there. I was so pleased when she told me that little Nsimba, too shy to open her mouth in front of me, was all the time singing the choruses she had learned at school, and thus helped to strengthen her mother's faith and keep her cheery. That

made me feel that at least something worthwhile had been achieved even with the tiniest children.

\* \* \*

LET me tell you about the "lukamba," i.e. the strong creeper which is slung round the climber and the palm tree and knotted into an oval sling. The climber leans

back on it from the inside, raises his foothold on the tree trunk, pulls the lukamba up higher, and so, step by step, gets to the top of the tree. I heard one of our deacons refer to this as an example of how Christ will help us along. Then I came out into the district and saw something of the drive for increased production—one of the results of the war here. I heard that there were accidents happening to men who hitherto have not been used to climbing palm trees for nuts. Perhaps they were not leaning properly on the lukamba. When calamities come to us and things are more difficult than ever, do we blame God or do we realise that it is the failure of all of us to do His will that is the root of the world trouble? I hope the lukamba will remind us all to lean more on God Who will lead us ever upward, helping us to rise above the shortcomings of our individual and community life.



THYSVILLE: BOYS' SCHOOL STAFF WITH MISS JENKS

## BOOK NOTES

**Chinese Philosophy in Classical Times.** By E. R. HUGHES. Everyman Library, 973 pp. 3s. (J. M. Dent & Sons).

MR. HUGHES has placed Western readers in his debt by this excellent symposium of Chinese Philosophy. There were, of course, later developments than are described here, but the foundations were laid in the classical period (6th century B.C. to 1st century A.D.). The Chinese owe their persistence as a people, and the chief features of their characteristic civilisation in large measure, to these ancient philosophers.

This book traces the rise and progress of the various schools of thought, beginning with the ancient worship of nature and vague but nevertheless real consciousness of a Supreme and Controlling Power at its heart. To this basic idea Lao Tzu, Confucius, Mencius, each contributed his own interpretation, which gradually others developed by explication and synthesis to produce the typical Chinese philosophy of life.

Briefly stated, this is a belief in the benevolence and justice of the Supreme Power in and behind the natural order, which also provides the model for both personal character and political institutions. The Ruler is appointed by Heaven. But if he fails to reflect in his own person or statecraft the essential qualities of the Power which placed him on the throne, the people, responding to the urge of their own inner conviction of what is right, may revolt and dethrone him, on the principle of "*Vox populi, vox Dei.*"

With one or two notable exceptions, the Chinese philosophers of this period regarded man as innately good, or at least possessed of the capacity to become good. The main divergencies arose from discussions as to how this capacity may be realised. The Taoists believed in the return to nature, the Confucian School emphasised the value of ritual, music and education, the Legalists regarded the law as of paramount importance, and the Mohists who interpreted Heaven's Will as Personal and its Social expression as Impartial Love called for rigorous self-discipline and altruism.

Extensive quotations are made from the literature of the various Schools, and the different sections are preceded by concise and helpful summaries of each system of thought.

Most heartily I commend this compact but comprehensive and eminently readable survey of Chinese Philosophy in the Classical Period.

H. R. W.

\* \* \* \*

### Ye Are My Witnesses

THIS is the title of the admirable commemoration volume produced and published in India. These writers have been at great pains to tell the story of the Society's work in its various Indian fields from the days of Carey until now. With its excellent illustrations and clear maps the production is a tribute to all who have co-operated and not least to the missionaries and staff of our Calcutta Press. It has been possible to send a few copies of this book to this country and they may be obtained from the Carey Press at 2s. 6d. net, by post 2s. 10d.

### Lives of Great Men :

1. Sir Samuel Morton Peto, Bart., M.P., by J. LESLIE CHOWN. 2. Herbert Marnham, by F. BUFFARD, B.A., B.D. 3. Edward Robinson, J.P., by H. L. TAYLOR. With coloured cover and portrait. 6d. each, by post 7d.

THE Carey Press is to be commended for these well written and attractively produced booklets, which are the first of a series of twelve. They retell the stories of men who have served the denomination at home and overseas, and they have a message for the men, and women, of to-day.

\* \* \* \*

**From a Japanese Prison :** SAMUEL HEASLETT. 64 pp. 2s. net. Student Christian Movement Press.

AFTER forty-two years' service in Japan, Bishop Heaslett was imprisoned by the Japanese on the outbreak of war in the Far East. This narrative of his captivity throws a vivid light on the position of some foreigners at least during months of tension.

\* \* \* \*

### Eagle Books :

No. 49. *He Set Britain Aflame* : John Wesley. By MCEWAN LAWSON.

No. 50. *I'll Hit It Hard* : Abraham Lincoln. By CECIL NORTHCOTT.

3d. each, by post 4d.

### World Issues :

No. 15. *Can Germany be Cured?* By EDWIN BEVAN.

No. 16. *Can Indians Unite?* By NORMAN GODDALL.

3d. each, by post 4d.

### The Governor of Orissa writes :

IN acknowledging a copy of the Commemoration Volume published in connection with the Celebrations in India, Sir W. H. Lewis, Governor of Orissa says : "Orissa owes a great deal to the Baptist Missionary Society in its educational and social work which has frequently led the way for others to follow. Its contribution to the well-being of all classes in Orissa is widely recognised and deeply appreciated.

"I would ask you kindly to convey to the Utkal Baptist Church Council this expression of the high regard of my wife and myself for the work of the Baptist Missionary Society and the Baptist churches in Orissa."

\* \* \* \*

I MUST pay a tribute to the work of the English missionaries which I saw in India. I had previously been rather prejudiced against missions and missionaries. I could always recognise a missionary hospital through the atmosphere of love which pervaded it. Although the premises were often inferior, owing to lack of funds, the doctors and nurses made you feel at once that they were working not as professionals, not for payment, but only because they loved their work and were inspired by the spirit of their Master in everything they did.

EARL OF LYNTON

(formerly Governor of Bengal)

# FROM THE EDITOR'S TABLE



## A NEW CAREY MEMORIAL

THE 150th anniversary of the valediction of William Carey and John Thomas on March 20th, 1793, was marked by celebrations in Leicester. These included the unveiling of a plaque and tablet to Carey on the wall of the cottage in which he spent his Leicester years and from which he set out for India never to return.

The memorial was presented and unveiled by Councillor S. Perry, a member of the Church of England, on behalf of himself and his brother. The tablet bears the inscription:—

“William Carey, 1761-1834. Pioneer of Modern Missions. Through whose influence the Baptist Missionary Society was founded in 1792. He lived in this cottage from 1789 to 1793, from whence he sailed to India, labouring there continuously for 40 years as missionary, translator, botanist and reformer.”

\* \* \* \* \*

**Missionaries in China.** By J. J. LAWSON, M.P.  
(Member of the Parliamentary Delegation  
to China.)

“*In my visit to Sianfu I met many missionaries. Of course, in the midst of a whirl of engagements I cannot recall who represented any particular church. All I can say is they were very good to me in Sianfu and that I admire the work of the missionaries very much. Indeed, I found their mark for good almost everywhere I went.*”

\* \* \* \* \*

**Dr. T. B. Adam**

**D**R. ADAM joined our headquarters staff after he had rendered notable service for twenty-six years in Nigeria as Deputy Medical Director. Here his sterling Christian character and convictions were consistently displayed. For five years he was an Organising

Secretary to the B.M.S. His visitation of the churches was effective and appreciated. He did much to deepen and extend the Society's Prayer Movement and, while he organised, his emphasis was laid upon the spiritual nature of the work. His visit to the Congo Mission was of much value to the missionaries. His death at Harrow on February 27th marked the entry to the fuller life of a great Christian gentleman.

\* \* \* \* \*

**Rev. E. D. F. Guyton**

**B**Y the death of Mr. Guyton, which took place in Léopoldville on March 5th, the Congo Mission has lost one of its senior missionaries. Mr. Guyton, who had been in indifferent health for some time, came of a missionary family. He joined the staff of the Congo Balolo Mission in 1907, and was

## FROM THE EDITOR'S TABLE

appointed a member of the B.M.S. in 1921. He worked at Kibentele station in its early years and thenceforward, first at Matadi and then at Léopoldville, he shared in the administrative work of the Mission. Whether in the bush or in the city, in the office or in conference, he was a devoted servant of his Lord and was greatly esteemed by his colleagues, by missionaries of other societies with whom he came in contact, and by the civil administration and business community in the capital. His passing leaves a gap that will be hard to fill.

### At Bolobo

THE Bolobo missionaries announce the opening of the new "Melbourne Hall" which takes the place of a previous building of the same name, which rendered long service to the mission.

The 1942 Celebrations at Bolobo included a pageant which ended with a rendering of the Hallelujah Chorus set to native words, by a large choir of natives and school children.

### In Gaya

ONE major excitement was the arrival on Saturday afternoon of eight young Chamars from Nawadah, our out-station. Three were Christians, the other five had been brought in by our evangelist for baptism. They enjoyed the mela immensely. They spent their Sunday morning filling the baptistery, in the afternoon they were baptised just before evening service. . . . One attractive feature of the Celebrations here was the singing of two Spirituals by three American negroes.

J. T. SIDEX

### Delhi

"SHOEMAKERS from the Delhi *bustis* listened enthralled to the story of one who mended shoes to pay expenses while he set about the business of the extension of God's kingdom. Behind a wall a Mohammedan servant was perhaps catching a glimpse of divine purpose, divine power and a divine fellowship. Who can tell what may come of such things?" JESSIE F. ROBB

### Patna

THE boys of the High School Christian Hostel and the High School girls at Lodipore staged the play in Hindi *Ye Are My Witnesses* before large audiences. This was part of a comprehensive series of gatherings of which Mr. Vaughan Walters says: "The Celebrations in Patna were an inspiration and we felt a new zeal and strength to move on victoriously into the future. The Celebrations came in a momentous time in the history of this great land of India, yet in spite of the problems and difficulties we realise again that

William Carey's Saviour is our Saviour and will lead us on to victory."

### Also at Patna

ONE student in the Training College this year has an interesting story. She grew up in a Mohammedan home. At a Moslem school she came in touch with two Christian teachers on the staff. Through them she became a Christian and openly confessed Christ. She was persecuted and had to leave her home. After taking refuge with the Mission from which the teachers had come, she came to Bihar to school, passed her Middle School examination and is now taking teacher training. Her great desire is to be able to get in touch with her family again and to share with them the blessings she has found through Christ."

ELSIE K. HOPE

### Celebrations in Cuttack

BEST of all the evangelistic zeal of Carey has gripped the young people of Cuttack. Already they are going out to the Hindu villages around, preaching, singing and showing lantern slides, while on several days in the week 'Sunday Schools' for Hindu children are being held on the Church verandah."

LILY QUY

### In Balangir

THE efforts of the Girls' Hostel were well repaid by a gift of Rs.20. By doing various kinds of work, especially that of making and selling frocks, this amount had been raised. For days before the Celebrations groups of children could be seen working on the compound and if one asked, "What are they doing?" the reply was, "They are earning money for the Jubilee Fund." Other gifts brought the total handed in that day to nearly Rs.86. One of the stories which touched us most was that of an old woman too poor to give money, but who wondered whether we would accept an egg for the Jubilee Fund.

D. WELLER

## ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

Medical Fund:—Ardent Well-Wisher, £2; A. A. H., In Loving Memory of Mrs. H. P. Clark, Cheltenham, for work in Lushai Hills, £1; B. M. H., In Memory of Lucy Wren, £2; Physician, In Memory of Dr. Fletcher Moorshead, £1. os. 4d.; Young Christian, 10s.

### Deaths

27th February, Dr. T. B. Adam, late Honorary Secretary of the B.M.S. Prayer Movement.

5th March, at Léopoldville, Rev. E. D. F. Guyton.

21st March, at Cardiff, Miss Mary Bergin, formerly of India.

## The Mission House is 19, Furnival St., London, E.C.4

JUNE, 1943

THE

1792

VOLUME 125

1943

MISSIONARY



HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

A WONDERFUL YEAR



A BRAHMIN ENQUIRER : INDIA

SO the first of the great Ter-Jubilee Celebrations is over ! The publication of Carey's *Enquiry*, the preaching of the "deathless sermon," the formation of the B.M.S., and the valedictory of Carey and Thomas, have all been triumphantly and gratefully commemorated. Our one hundred and fiftieth anniversary has now itself joined history, the first of many others that will shortly follow in rapid succession. Future years will look back to 1942 as an *annus mirabilis*, "a wonderful year."

THE magnificent generosity of the churches in overtaking their targets has increased the Society's immediate spending power. Every Field will have its share, and the Home Front will be freed from certain recurring financial disabilities. We hear with approval that already one of our directors is challenging the churches in his area with the new standards of their Ter-Jubilee giving.

THE volunteers for overseas service will look back to the Celebrations Year with special enthusiasm and interest. Isaiah for ever connected his cleansing vision in the temple with "the year that King Uzziah died." One hundred and more prospective candidates will in their turn date their own "Here am I ; send me" by the year in which the B.M.S. had its re-birth both in the call of God and the love of the churches.

THANKS to the re-publication of *The Prayer Call of 1784*, and a general response to its pressing appeal, *prayer* has been more sustained, more informed and wider in range and scope. Throughout the whole Universal Church a deeper interest in worship is discernible, and the churches of our own denomination have their faces in the right direction. They are now ready for ever greater tasks both in the homeland and overseas. God has newly fitted them for these days of crisis.

J. B. M.

AN HUNDRED FOLD, SIXTY FOLD, THIRTY FOLD

The Story of the Year's Work - - See page 48

# ON ACTIVE SERVICE IN INDIA

By CAPTAIN F. C. WICKENS

*The fortunes of war are providing thousands of men with opportunities of seeing and sharing in missionary work overseas. Here is a letter written by a Baptist officer on active service in India which we print by courtesy of the editor of "The Methodist Recorder." It deals particularly with Methodist missionaries and their work, but it is equally applicable to our own missionaries.*

THAT the needs of war have brought so many of us British troops to India has been a great two-way blessing. Firstly, and more obviously, it has meant that many thousands of men who, under normal circumstances, would never have left the home country, and would have cherished throughout their lives an entirely wrong conception of missionary work in India, have been able to see that Christian work at first hand. And, secondly, missionaries and Christian workers in India have been greatly strengthened and inspired by contacts with the many fine men who are soldiers not only of the King, but of the Cross. Let us say it outright—both have benefited very much. The Forces, new to India, bewildered and sometimes dispirited in a strange land, have received untold help from our missionaries and workers; and Indian churches, too, have surely been greatly blessed in the Christian servicemen who have attended them.

And how many of the churches have taken up the challenge, and what a response they have given! Truly do the men, weary from the unaccustomed climate, and harassed by the cares and duties of the week, find on Sunday many a "little sanctuary" in the lands where they have come—a little haven of peace and rest where they can find God, and, finding Him, can feel again with their

loved ones, quiet in mind, renewal in spirit. Many missionaries have added to their already heavy work, thoughts and schemes for the welfare of the men, who have found a breath of home in the missions thrown open to them.

IN nine months in India I have travelled over 4,500 miles, moving as a Baptist among Free Churchmen everywhere; chiefly Methodist. Always I have found what I have described above, and nowhere has it been better illustrated than among the Methodists here at Trichinopoly. I have been present at the Nonconformist parade service (where the accent is on the service and not the parade) on Sunday mornings, held in a fine Y.M.C.A. building in a suburb of Trichinopoly. I have been privileged to help at the little service in Tamil and English which precedes it, held at a training unit headquarters for Protestants among Indian units. Sunday evenings are a constant joy—a bright, well-filled church, good singing, and forcible preaching of the Gospel. Afterwards I have gone, with the other men who attend the service (often as many as forty), to the Mission Compound, where there has been a grand supper and a heartening time of fellowship, with community hymn-singing and quiet family prayers to bring the day to a fitting close.



CAPTAIN WICKENS

THE missionaries spare no efforts to help, encourage, and entertain the troops. In ways great and small they are giving their time and energy day after day. And this is additional work—they still have their full-time missionary work ; and it certainly is a full-time job. To deal with their own missionary work, with its problems and difficulties, to worry commanding officers on behalf of troops, to visit the troops in hospital, to run errands for them, and in the evenings to entertain Servicemen in their homes—nothing seems too much for these indefatigable people. " If this is missionary work, it's an eye-opener to me," said one soldier. I agree. I think it would be an eye-opener to many at home who do not always think kindly of missionaries. I know it would be a great source of

joy to the majority who do support the Missions by prayers and gifts.

So far I have written from a khaki-coloured viewpoint. What of the actual mission work ? I have been privileged to see some of that, too, and what I have seen has been extremely heartening. High schools, flourishing village centres, little church buildings worked for, saved for, and built ; never-ending evangelism bringing more and more to salvation. To see these things is a revelation that none of us will ever forget. We may not have wanted to come to India, but God's schemes for us are far-reaching, beyond our earthly shortsightedness. No one can fail to be richer in every way for the blessings he knows through contacts with work like this. No one was ever poorer for meeting true and living Christianity.

## AMONG THE LUSHAIS TO-DAY

By FRANK J. RAPER

*The virile church in the Lushai Hills on the borders of Burma is passing through a new experience. This article shows that its members are witnessing in strange conditions.*

I HAVE recently made a trip to see the work being done among the Chakmas and the Tipperahs by the two evangelists supported by the South Lushai Church. The Tipperahs are real " people of the forest " and by religion are chiefly Hindu. They were very interested in the Bible pictures we had with us and listened intently to the story of Jesus. Books were bought eagerly and a pleasant evening was spent in the headman's house singing Christian hymns and listening to the village " holy man " as he sang his religious songs to the accompaniment of his stringed instrument.

We were able to spend one night in a Chakma village. Lalsiama, the evangelist here, is a trained medical compounder, and, as such, he is always well received in the villages and has unusual influence over them. The people listened well as he explained the pictures, though the Chakmas generally do not have the same respect for " things religious " as the Tipperahs and are more addicted to drinking rice beer. But they bought books readily and the few responses we

have had to the preaching of the Gospel have come from them.

A number of Chakmas have joined the Labour Corps, working in conjunction with the military which operates in Lushai, and Lalsiama has been appointed medical attendant at one of the camps.

OUR Lushai Annual Church Meetings were held under the threat of the Japanese advance. The agenda consisted of over eighty items which, I think, may be taken as a sign that the Church is alive. The two most important items were the appointment and ordination of two more native pastors, and approval for sending a student to Cherrapunji Theological College for pastor training. The Lushai Church now supports eight ordained pastors and one probationer.

Church contributions show an increase of Rs. 728. This is partly due to the fact that young men away with the forces continue to send their gifts, and these sometimes include substantial sums given by their British officers and others who

have been struck by the witness made by these young Lushais to their faith in Christ. Hundreds of young Lushais are serving in the Indian Hospital Corps in many parts of India and the Near East. They are liked wherever they go, and I have received letters of appreciation of them from their officers. A number of British soldiers have been brought into friendly contact with these men through hearing them singing their Christian hymns, and no doubt they have been helped thus in what for them must be very difficult conditions of living.

Hundreds of other Lushais are with the Assam Regiment. Two have received King's Commissions in the army on a level with British officers, while others have received the Viceroy's Commission.

Yet others are engaged on technical work and a few have joined the Navy.

EVERY day brings a big post from these scattered Lushai men. We remember them in our prayers as we realise what a factor for good (or bad) these men may be on their return. We rejoice that they are making such a stand as Christians wherever they go.

The Lushai Church now numbers 9,522 members in a Christian community of 22,970 out of a total population of 30,753. We cannot tell what the immediate future will hold for the Church, but we rejoice as we feel that its present ordeal of faith will be found unto praise and honour and glory at the appearing of Jesus Christ.

## EARLY DAYS AT BOLOBO

By LILY M. DE HAILES

*Miss de Hailes has a sure place among Congo pioneers. She first went to Central Africa in 1889 and continued in service there until 1930. She is still active in heart and mind. These recollections of early difficulties are in striking contrast to present conditions.*

GIRLS' work at Bolobo was started by Mrs. Grenfell. On his journeys in the district Mr. Grenfell had ransomed boys and girls from slavery and had brought them to Bolobo. When I first saw Bolobo in 1889, there was a goodly number of girls on the station. Some were well grown, others were toddlers, and all were in Mrs. Grenfell's care, while the older ones helped in looking after the younger. As other women missionaries joined the staff they were given one or more of these girls to train.

For a long time it seemed hopeless to try to win the girls of Bolobo itself. But at last a boy who had been with Mr. Clark a long time and who had learned many things, secured a girl for his wife and felt that he would like her to be trained in the same way as himself. So he took the girl to Mrs. Clark. Finding that she was happy and making progress, other wives thought that they would like to be trained. But their husbands would not allow this. It was uphill work, but eventually the girls won the day.

BOLOBO was a hard place. The people had no desire to leave their old ways and to hear of God. In particular, the men grudged the women and girls learning anything. The boys began to come to school and, after a time, some girls, too frightened to be seen coming in at the door, crawled in. They soon found that they could learn as well as the boys and even get beyond them in class. The people were very angry at this. The girls were tied up and beaten, but they held on and won the day at last.

The girls, having been bought by old men to be their wives, faced great difficulties. The men would beat their parents for letting them come to school. This was especially so with the inland girls, and some of these had to be ransomed, that is, the money paid for them had to be refunded before they could come to the station to be trained and married to Christian young men. And often the family would not help. But, as the villages were visited more frequently and women's meetings were

established, and teachers carried to them the light of the glorious news of salvation through Jesus Christ, women and girls, too, believed. So changes came and, year after year, improvements have taken place. Girls can now be teachers and go back in safety to their homes for holidays and return on time to school.

ACCORDING to native custom, a wife belongs to the husband's family and, if he dies, she must become the wife of another man in that family unless the money that was paid for her is refunded. This is very difficult for Christian women, for the husband's family may be heathen. To take one example, an inland heathen



MISS DE HAILES

couple had become Christians. The husband died and the heathen family claimed the widow. She had two children. The elder was taken from her at once, and the younger fell ill and died. When she was asked, "Who will you choose for your husband, so that he can bury the child?" she replied, "I do not want to marry." "Then no one will help you," she was told. At length one man did come to her aid, and she had to take him as a husband. This man was ill at the time and died shortly after.

Again she was faced with the alternative of choosing another man or of being turned out of her house. But relief was at hand. The price was paid which set her free to follow Christ.

## FRESH NEWS FROM CONGO

### GLIMPSES OF THE YEAR'S WORK

#### San Salvador

THE Church raised £33 for the Centenary in 1892 and £84 7s. 7d. for the 150th Anniversary. Church members showed a genuine interest in the Society's history. A bi-lingual historical pamphlet was bought freely by the people, and sermons preached on Carey, Grenfell and other great predecessors were much appreciated. Church subscriptions have also increased.

\* \* \* \*

#### Wathen

WORK is now established in 142 villages. Here services are held and most have a morning and afternoon session of school. Eleven residential boarding schools are supported by the church. An English-speaking Congo Christian wrote, "Herein I am sending the sum of frs. 100 for the thanksgiving of the well done work of the B.M.S. in Congo to us. I pray God that this work might be everlasting among us in the all round Congo."

\* \* \* \*

#### Thysville

"NEVER before have we so needed a strong and courageous Church, for not only has drink insidiously assailed the members, but the increase in immoral dances and the activities of the witch-doctors, neither of which are discouraged by the State, and, therefore, in the eyes of the natives are encouraged, call for greater moral and spiritual stamina among our Christians. In many ways the war has affected our medical work, and the difficulty in procuring supplies has caused us to close

the daily dispensary and to maintain only the baby welfare and ante-natal clinic. The attendance at the baby clinic has decreased, but that at the ante-natal clinic has shown a marked increase."

The European residents and the native church have so far raised frs. 5,220 (£30) for the Ter-Jubilee Fund.

\* \* \* \* \*

#### Kimpese

THE number of students in residence last year was seventy-five. One of the most pleasing features is the keen missionary spirit of the students. Every Sunday the men go to the nearer and distant villages to conduct services, and their visits are greatly appreciated.

\* \* \* \* \*

#### Léopoldville

WOMEN missionaries have been first and foremost in providing glimpses of home life for many of the hundreds of American soldiers and their hospital nurses who have been our visitors during this year. The men have collaborated with the American Chaplain (a Baptist from Texas) in Sunday services and in lectures and classes for the troops. The British soldiers from the local liaison and communication staffs continue to make the Mission a home from home, and we are glad that they do.

The Ter-Jubilee Fund to date has passed frs. 64,000 (£365). Of this amount frs. 4,000 is from the West Coast Fellowship, frs. 7,000 given or raised by the native churches, and the remainder contributed by commercial undertakings and other friends in the city.

## Lukolela

A NEW school building has been erected through the generous help of inland teachers who cut the two hundred poles used in the framework of the building. The schoolboys helped to make the mud walls. The Ter-Jubilee Fund contributions amount to frs. 1,019.

\* \* \* \*

## Upoto—Pimu

THE whole area, under the supervision of ten native overseers, has been visited by the missionaries. Twenty-eight new towns were occupied by resident evangelists who had spent a year at Upoto in preparation for their work. Workmen in a neighbouring plantation have built a fine large brick church and presented it to the Mission. They have also made the bricks and begun building a residence for the missionary when visiting in that area. Native gifts in cash for church maintenance are a record, and £26 has been raised for the Ter-Jubilee Fund. "In some parts where we have worked hard and prayed oft amid recurring disappointments there is now a growing sense of expectancy, and a promise of new spiritual awakening."

\* \* \* \*

## Yalemba

A LARGE number of village chiefs of one tribe expressed their desire that work should be re-opened in their villages. They prepared a round-robin of thumb marks before the Administrateur. Nearly twenty teachers have already gone to this tribe. A campaign for restoring and rebuilding village school chapels in another area has met with good success in spite of the fact that the war effort keeps village men more occupied than they were.

\* \* \* \*

## Ligasa

IN the LIGASA area schools of a slightly higher grade have been started to relieve the crowded station school. Two features encourage us to believe that the spiritual side is reaching a higher level. First, a growing realisation that evangelisation is the responsibility of

the Church. Second, a great demand by youth for education at the station school where the emphasis is on building character and spiritual life.

\* \* \* \*

## Yakusu

THE membership in the vast YAKUSU district now stands at 8,616, a net increase of 312 after a thorough revision. There were 856 baptisms last year. The gifts of the Christian community, which maintains 727 teacher-evangelists and other workers, reached the record of 97,000 francs (£554), which exceeds a 50 per cent. increase in four years and is nearly four times that of seven years ago.

Educational work has developed. Regional Schools, which receive the best scholars from neighbouring village schools, have been established in strategic centres. Village school attendances have been adversely affected by the labour drive which is the most obvious aspect of Congo's war effort. The two-year training course for teachers has been resumed with ten teachers in residence. One teacher is at Kimpese for further training.

Many old scholars are in distant places, including a number who are on service with the Allied Forces in various parts of Africa.

The sub-stations of STANLEYVILLE, YALIKINA, IREMA, BANJWADI and YATOLEMA have been maintained. The presence of troops in and around STANLEYVILLE has brought special opportunities and regular visits are made to the camps for services. The new mission house on the river side is proving its worth, and the church is taking its place increasingly as the centre of Protestant worship. BANJWADI is a centre of work among the Bangamas, where the Church is amazing in its growth, in its spiritual perception for all its newness, and in the zeal with which it undertakes its great task of presenting Christ to the people. In the YATOLEMA area, on the other hand, with one hundred villages, the ground of men's hearts remains hard and the response is discouraging. "We recall that the Bangamas were like that not long ago, and we work on and take courage."

## BOOK NOTICES

### The Great Learning and The Mean-in-Action.

By E. R. HUGHES, M.A. (Dent & Sons, 8s. 6d.).

IN this book Mr. Hughes introduces two short Chinese Classics to the Western reader. Both of these have exercised great influence upon the political life and philosophical thought of China. This influence is still operative to-day, the Generalissimo Chiang Kai-shek making constant use of their teachings in his attempt to revive the soul of his people and to reconstruct the moral life of the nation in the midst of war.

Another aspect of great interest is the influence of these works upon the European political philosophies of the seventeenth and eighteenth centuries. Of this influence Mr. Hughes finds most obvious traces in Leibnitz and Rousseau, although he discerns it also in Voltaire and De Quesnay.

Each classic is translated afresh by Mr. Hughes with critical and exegetical comments. But to

my mind the most valuable part of the book lies in the four chapters of introductory matter, in which, amongst many other interesting things, the relevance of these ancient Chinese Classics to our world of to-day is discussed.

I think that Mr. Hughes' translation of the title of the second book, although permissible, might be improved. What about "Inner Poise and Outer Harmony"? I notice also some inconsistency in Romanisation of Chinese characters.

But these are minor points, and Mr. Hughes is to be heartily congratulated on a splendid contribution to the popularisation of the Chinese Classics in the Western world. H. R. W.

\* \* \* \*

Baptists in the U.S.S.R. J. H. RUSHBROOKE. 16 pp. 4d. (by post 5d.) Kingsgate Press.

HERE will be a general welcome for this timely booklet which throws valuable light on the Baptists of Russia and their present position.

# FROM THE EDITOR'S TABLE

WE note with interest that the B.B.C. Morning Overseas Service on each of the four Sundays in July will be conducted by the Rev. E. A. Payne, B.A., B.D., B.Litt.

\* \* \* \* \*

## The Ex-Chairman

IT was fitting that the Rev. C. E. Wilson, B.A., should occupy the chair of the Society during the year of Celebrations. His active association with the Society covers the last half century. First as missionary in India and then, for thirty-four years as Headquarters Secretary, he was intimately associated with the administration and development of the work overseas and at home. His year of office has involved heavy responsibilities, not only in connection with the current work in war conditions, but also with the Ter-Jubilee Celebrations. In particular he has visited many parts of the country as a welcome advocate of the effort. His unique knowledge of the Society's work has been of high value to his colleagues and to the committees.

\* \* \* \* \*

## The Chairman

M<sup>R</sup>. A. R. TIMSON, who has succeeded to the chairmanship, was first elected to the General Committee eighteen years ago. His wide business experience has been generously placed at the disposal of the Society, and he has rendered valuable service to the Finance and Presses Committees. He is honoured as secretary of Fuller Church, Kettering, and as a member of the Northamptonshire Association Committee and the Baptist Union Council. He will be supported during his year of office by the good wishes and prayers of many friends who are glad of his election.

\* \* \* \*

## The Vice-Chairman

AT the Annual Members' Meeting, the Rev. T. J. Whitman, of Scarborough, was elected Vice-Chairman of the Society with succession to the Chair next year. Mr. Whitman joined the General Committee in 1926, and has given consistent service to the Society's interests. He has been chairman of the

Home Organisation Committee, and has done much for the Society's interests in the north of England. His speech to the Committee in response to his nomination for office revealed his missionary passion and his affection for the Society.

\* \* \* \* \*

## Miss Mary Bergin

MISS BERGIN, who died in Cardiff on March 20th, entered missionary service in India in 1892. For thirty-five years she worked in Dacca, Calcutta and Serampore. In quiet, effective ways she bore witness among Bengali women and was a welcome visitor to their homes. She was a loyal colleague and, with the passing of the years, she became increasingly the friend and counsellor of younger men and women missionaries. Though she retired sixteen years ago, her memory is fragrant and her influence abides.

\* \* \* \* \*

## Pimu

MANY patients stay in bed because we incapacitate them in such a way that they cannot get out—either by splints or by operating on them! Some lie so rigidly in case they spoil things that one actually sent a message here last week to say "Please doctor may I turn over to the other side?"

ERNEST W. PRICE

\* \* \* \* \*

## Foreign Stamp Bureau

WILL friends kindly note that the present address of the Honorary Secretary is Mr. H. W. SMITH, Homeleigh, Caton Cross, Ashburton, Devon.

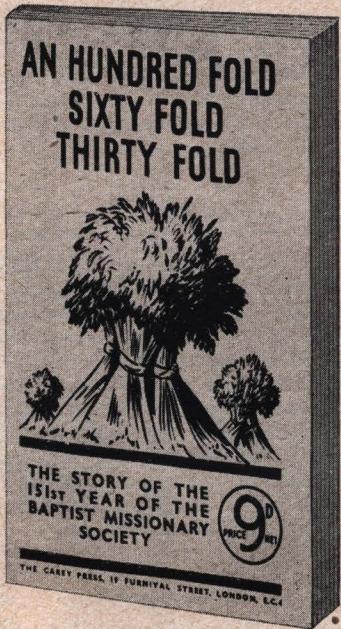
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## Memorial to Miss Irvine

IT is proposed to establish a memorial to Miss Irvine, first Principal of Carey Hall, in the form of a scholarship, primarily to enable a student from Africa or the Orient to study at Carey Hall. It is estimated that a fund of £3,000 will be required. Friends of Carey Hall and of projects designed to promote Christian fellowship between the races, are invited to contribute and to send their gifts for this fund to Miss D. Ferguson, 36, West Heath Drive, London, N.W.11.



REV. T. J. WHITMAN



THE popular Report of the Society, has I believe, come to stay. Each year establishes it more firmly in our affection. This year again the Editor has gained fresh laurels, and is to be heartily congratulated.

Our hearts will respond to the enchantments of the excellent pictures which illustrate the Report. This is the hope of our Editor, who says in his preface, "It is hoped that this story will bring inspiration to all who may read it . . . and that its pictures may be displayed where many can see them. Indeed, that is among its main purposes."

The Report is, indeed, a series of pictures, not only the excellent reproduction of the photographs, but word pictures giving vivid and graphic views of the work of our Society.

A NOT inconsiderable part of the Report is given this year with justification to events which have taken place at the Home Base in the Celebrations of the 150th Anniversary of the Society. These Celebrations have brought to our minds with a new force the truth which William Carey emphasises in his *Enquiry* that the missionary cause does not only consist in the service of those who carry the great enterprise of the Gospel to distant lands, but it also belongs to those in the churches at home who maintain the work by their prayers and sacrifices. It is evident that this year has given a new and richer impulse to the Church at home regarding its "obligation to use means for the Conversion of the Heathens," to quote Carey's own words. Seed has been sown this year which

will bear fruit in the years to come "an hundredfold, sixtyfold, thirtyfold."

The pictures of the work of our missionaries on the field give views, brief but thrilling, of how the work has been maintained in face of all the perils and difficulties of the World War.

REFERENCE is made to an interesting and important fact that many who have gone to distant lands on national service in these days are gaining first-hand knowledge of the work of our missions. A young Methodist layman from Yorkshire, writing to his parents, pays a glowing tribute to the Baptist Mission in Ceylon, and to the influence of the Rev. J. B. Radley, whose loss we greatly deplore. Who can tell what the results of these contacts with our missions will be in the years to come? Some seed will have fallen on good ground and will bring forth an abundant harvest.

T. J. WHITMAN,  
B.M.S. Vice-Chairman

\* \* \* \* \*  
Publisher's Note

THE growth of our "Sale or Return" of books system is increasing month by month, and we are much encouraged that this is so, for the wide dissemination of our B.M.S. propaganda books is of the most important interest to the Society. Often, however, magazine and missionary secretaries write for a parcel of books and, unfortunately, they only give us two or three days' notice, which of course is useless. In these days of stringent war-time regulations at least two weeks' notice should be given to the Manager of the Carey Press. He will then be able to deal with your selection well in time for your meetings.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—"Afric" work in China, £5; A. E. C., Fleet Air Arm, £3; J. W. D. A., £1; House-keeping Problems, £1.

Medical Fund:—B. M. H., £1, Salem Church, Romford.

Celebrations Fund:—Anonymous, £1; M. S., Aylesbury, 10s.; Two Friends at Crowborough, £1 1s.

China Relief Fund:—Baptist Times Reader, £2; F. A., 13s.

LEGACIES

The following Legacies have been received in recent months:

			£	s.	d.
1943					
Feb. 20	Rev. J. M. Sturges	-	-	-	426 9 3
March 12	Rev. W. E. Bartlett	-	-	-	90 0 0
15	Miss S. Ruffhead	-	-	-	400 5 2
26	Mr. J. Went	-	-	-	7 10 0
April 5	Mrs. E. E. George	-	-	-	954 6 10
19	Mr. Irving	-	-	-	100 0 0

Death

November, 1942, in Calcutta, Mrs. B. C. Ghosh.

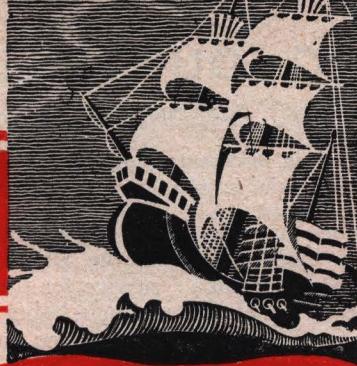
Departures

14th April, Miss M. Cooper, fiancée of Dr. Philip Austin, of Yakusu.

15th April, Rev. and Mrs. W. D. Reynolds, for Kinshasa.

**The Mission House is 19, Furnival St., London, E.C.4**

## MISSIONARY



## HERALD

## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## THANKS BE TO GOD



A STREET SCENE: CHINA

**T**HREE is satisfaction in the fact that, while the churches were occupied in raising the Celebrations Fund, their contributions for the current work rose by £4,631 and the General Committee was able to submit a clean statement of accounts to the Annual Members' Meeting. In two years the gifts of the churches have advanced by nearly £15,000. This is partly due to increased ability to give, but it can also be claimed that it is the expression of a growing appreciation of man's vital need for the Gospel.

**T**HE news that the current funds are in a healthy condition, that a great response has been made to the Celebrations Fund, and that much of the generous

American gift is still available to meet expenditure due to war conditions, will bring cheer to our missionaries. These were committed to their work in the name of the home churches with the assurance that their maintenance would be a sacred trust. For yet another year that trust has been discharged. Many missionaries are hard pressed. Some are in places of danger with the noise of war about them. Most are overstrained through extended terms of service in tropical conditions. They will be among the first to offer thanks to God and to us.

**R**EILIEF has come to the officers and General Committee. No time need be occupied this summer in devising plans to clear an obstinate deficit, or in considering possible curtailments in our work overseas. The field is set for continuance everywhere, for concentration upon the effective prosecution of all our work, and for the wise spending of the Celebrations Fund.

It is obvious that our work will cost more this year. Restraints upon rising costs of living at home do not obtain overseas, where costs have soared to phenomenal heights which impose great hardships on our missionaries. There will be general agreement that these must be met whatever the demand may be.

**M**EANWHILE we are making plans to secure greater interest in and prayer for our Society. And, for the present, we voice our gratitude to God for His abundant mercy, and to our people for their great generosity. H. L. H.

# AMONG OUR VILLAGES

By CLIFFORD J. PARSONS, San Salvador, Congo

*Amid much that is modern in missionary methods, the old form of itineration on foot still retains its place, as this article shows.*

LUBAMBA and Nkiende are two towns about ten and twenty-five miles from San Salvador. The road which leads to them, although it is in places wide enough for a motor car, has no adequate bridges. So the journey has to be made on foot. I found this, however, an added attraction. Our caravan consisted of ten people, including myself. Kitomene, one of our village teachers, acted as headman. He carried my revelation suit-case. One man carried the "chop-box" (food), and another a bath with kitchen utensils. One boy bore my bed and a second my bedding, folding chair and table. Two station boys, a cook, and another station boy returning home on holiday also went with us.

On reaching Lubamba, at 10.30 a.m., we were welcomed by the teacher evangelist and scholars. These sang to us, and the village elders stood in front of their houses while we gave and received the salutations of the land. After a wash, I talked to the teacher until lunch-time. In the afternoon we rang the first school bell, and half an hour later the children returned from the river, washed and smiling. The day happened to be a Portuguese national holiday. So regular school routine was dispensed with, and, instead, the children sang songs in Portu-

guese and I told them a parable. Later in the afternoon there was a dedication service for the teacher's child. The little school-chapel was crowded and you could almost see its walls of sun-dried bricks bulge. Then it was time for supper, after which the children came to play their games in the moonlight for my entertainment, and I taught them some of ours.

NEXT morning we had prayers at 7.30, and a meeting for church members at 10. There were about fifteen of these, and we talked about the work of the church in the village and of the best ways of teaching God's palaver. We looked at their membership cards, on which a note is made of the contributions to the work of the native church. The people are keeping up to their promise of giving a shilling a year each. In the afternoon I examined the school of thirty-five children. Our chief aim is to teach reading, as we hold that it is essential for a Living Church to consist of members able to read the Bible for themselves. In the evening I talked to the village chief, who was once a church member, but had been excluded for drunkenness. Evening prayers by moonlight were followed by a talk on the history and world-wide activity of the B.M.S.



A TYPICAL VILLAGE, LOWER CONGO

On the road to Nkiende we had to negotiate two precarious "string" bridges built of creepers. One was slung from two great trees about eight feet above the level of the banks and about thirty to forty feet above the water. The Nkiende town band came to escort us for the last half-mile of the journey. There were speeches and much hand-clapping. The proceedings here followed much the same order as in Lubamba. Some of the older folk spoke of the changes in Congo since the coming of the B.M.S. They could remember when people were sold as slaves among the natives, when travellers were captured and held to ransom, and when

witch-doctors gave the test of the poison cup to discover who had caused the death of this or that person. It is the recollections of such people which enable younger missionaries to appreciate the transforming power of the Gospel in Central Africa.

THIS was my first itineration alone, and it will have special significance for me. These two little companies of Christians, the zeal and enthusiasm of the teachers, the joy in the faces of aged believers, the mirth of the children, the community which we trust will be God's instrument for the raising up of Africa—for all these we thank God and take courage.

## THE DAILY ROUND

By R. C. COWLING, B.A., B.D., Palwal, North India

*This picture of the activities of one mission station in North India is typical of many. It deals with the men's work only. There are the women's and medical sides as well.*

WE have continued to give systematic teaching to the inquirers in a number of scattered villages, and forty-nine men and women have been baptized from the non-Christian community. In every case these have been carefully tested and they are continuing to receive instruction after baptism. These converts include some from three villages where there have been no Christians hitherto. Inquirers in another village have been passed for baptism and we hope to baptize them shortly.

Work has been reopened in another village, in which the stationing of a teacher-evangelist has proved very successful and contact has been established in a number of surrounding villages with the hope of regular instruction in them. Two of our church members recently moved to Mandawar, a village in the west of our area, and are teaching the other villagers stories from the Gospels and hymns, and we hope in time to supplement what they are doing.

THE persecution of our converts by their village landlords has largely died down in Bamni Khera, but is still very active in Samaipur. There the Christians have had the land which they

have rented for years past taken away from them, have been denied access to the village pastures for their cattle, and the shopkeepers have been ordered not to sell them anything. There have also been cases of bullying and beating, but I am glad to say that the Christians have remained true to their confession of faith, and, although told that as soon as they renounce Christ the persecution will cease, they refuse to deny their Lord.

Last year, at the time of the census, the Arya Samajis did their utmost to induce our Christians to renounce their faith. In one place the bold stand taken by the chaudry, who said they could kill him but he would not give up Christ, heartened the other Christians to remain firm. The Arya orators, however, so inflamed the high-caste people that the situation became menacing. Miss de Rozario and I were threatened with lathis and, as there was risk of a serious assault on the village Christians, the police intervened to keep order. Since the census, however, the situation has become much easier, and the kindness shown to one of the high-caste people during a lengthy stay in hospital has influenced many in favour of Christianity.

A COMBINED summer school for the Palwal and Bhiwani areas has been held. Thirteen men and four women were present. Several illiterates were enabled to read to the end of the first Adult Literacy Reader, and were given instruction in the doctrine and teaching of Christianity. The classes in basket-weaving and carpentry for the men aroused great interest. Those who attend these courses are greatly benefited and exercise a most helpful influence on other people in their villages afterwards.

We have adopted a policy of substituting trained teachers in our village schools for untrained ones. So the most promising of our village boys has been sent to Kharar for teacher training, and the best of our untrained men has been sent to Khatauli for training as a village pastor. In his place we now have a trained man from Baraut at Sihi. It is hoped that the standard of education in our village schools for Christian children will be

raised considerably. The village teachers also conduct regular Sunday worship and do evangelistic work in and around their villages. The baptisms we hope to have shortly at Unchagon are the fruit of the patient teaching of one of our untrained teachers.

The members of the Palwal church have raised Rs. 900 for the Self-Denial Week effort. They also conducted a successful and well-supported evangelistic week which was preceded by a week's meetings for prayer and preparation. The formation of a church union with the Palwal church as leader in guiding and helping the village churches is mooted. Meantime, a number of the Palwal church members have offered their services for voluntary work in the villages. Eight young men from the Palwal church have joined the army, and some of these have already been drafted overseas.

So the seed sowing proceeds and the harvest appears.

## ACTIVITIES IN SIANFU

By GEORGE YOUNG

THE Sian Bible Training Institute has the enthusiastic support of the Chinese Church, for it meets a pressing need for a training centre for Christian action. Our aim is three-fold: To instruct Christians in the Bible; to teach them how to pray; to train lay-preachers for the task of evangelisation of Shensi.

We have three courses, (1) For church members, especially the newly baptised to ground them in the faith. (2) For young people in offices, evening courses on Bible study. (3) For pastors and evangelists, a refresher course to revitalise

their souls and re-stock their minds. The No. 1 course is twice a year, two months in the spring and two months in the autumn.

The spring course included "Jeremiah—and Modern China" and "Corinthians—Problems of a young church"; "The Teaching of Jesus in Matthew"; "Duties of a church member"; "Luke, the Gospel of the King-

dom"; and "The Maintenance of the Spiritual Life." Despite enemy activity in twenty-one alerts and two raids, we carried on. Eighteen out of the thirty-four students graduated and obtained



A B.M.S. CHURCH, CHINA

certificates and are now active lay-preachers. The last meeting was a spontaneous testimony meeting when ten of the members said what a time of refreshing this two months' Bible course had been to their souls.

The No. 2 course covered two evenings a week for three months. The subject was "The Apostles' Creed." Several young men and women have come to understand and believe in the Christian faith.

The No. 3 Refresher Course was held in January. Our Chinese colleagues need these times of renewal as much as we do

and more brotherliness and sympathy are needed to remove the barriers between us.

For the autumn No. 1 Course we included "Galatians—What is the Christian Gospel?" ; "Matthew—The Parables of Jesus" ; "Leaders of the Christian Church—Paul onwards" ; "Christian experience—Pilgrim's Progress" ; and "Mark—the Facts of Christ."

This new Bible Institute work is being blessed of God to revive the church in Shensi.

## THE RISING COST OF LIVING

By THE TREASURERS

**R**EADERS will remember an article in the February *Herald* entitled "Housekeeping Problems."

This article dealt with the increased cost of living based on the greatly advanced prices which our missionaries had to pay for most of the necessities of life. The figures given showed increases ranging up to 190 per cent. in India and up to 650 per cent. in China.

Since that article was written, information has come to hand showing that in both Congo and Jamaica also our missionaries are facing the same problems, though not yet to the same extent.

The situation in all our fields is so serious as to call for immediate action with a view to ensuring that the allowances paid are at least sufficient to allow the maintenance of an adequate standard of living. Already the General Committee has authorized an increase of 15 per cent. on Indian allowances. In China, where conditions vary in different parts, increases have been made according to particular needs. Further, as will be seen from last year's accounts, substantial sums have been paid to the British Treasury to be used for the relief of our interned missionaries and their families in Occupied China. Consideration is also being given to the position in Congo and Jamaica, with a view to taking such action as may be necessary.

The result will be materially to increase our expenses on all fields during the current financial year. Last year our

total expenses were £153,000. This year they are likely to amount to £170,000—a very substantial increase. We are sure our friends in the churches would not wish the missionaries to suffer any undue privations. The allowances paid by the Society have never been more than enough for a simple way of life, and are altogether inadequate for the conditions now prevailing. We must ensure the payment of a sufficient amount to keep the missionaries in health and enable them to carry on their work effectively.

**W**E have never appealed in vain to the churches. When our needs have been made known our friends have always responded gladly and promptly. The love of our people for the Society has been revealed again during the past year. Despite the very large sum given to the 1942 Celebrations Fund, we received from the churches nearly £5,000 more than in the previous year, which latter showed an increase of nearly £10,000 over the year before.

It seems that we shall probably need about £17,000 more to meet this year's expenses than we received last year. This means approximately an addition of 2s. 6d. in the pound (or an eighth extra, or 12½ per cent. increase) to the amounts last received from our churches if we are once again to balance our accounts.

We ask that this fact shall be made known early to all subscribers, and that

it should be stressed in meetings where collections are taken. We believe that when the facts are known, our people will show the same willingness to help as in the past, and we have every confidence in putting our appeal forward. We

should be grateful if missionary secretaries and treasurers—both of Auxiliaries and Churches—would take the necessary action as soon as possible.

H. L. TAYLOR  
S. J. PRICE

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## PICTURES FROM BARISAL

By USHA BISWAS

*Miss Biswas is Principal of the Girls' School, Barisal. Educated at Entally and then taking teacher training at Ballygunge College, she came to England and took a course of study at Homerton College, Cambridge. Before appointment to Barisal she was on the staff at Ballygunge. She is one of the leading Baptist women in Bengal and the first woman missionary of the Bengal Baptist Union.*

WE have had a lot of disturbances this year. In February a batch of our Entally schoolgirls came with one teacher, and this necessitated alterations in the time-table. More girls and teachers arrived in March and further adjustments had to be made. I was thankful to be able to help these new-comers in time of need, but I am sure that some of the teachers and older girls found it difficult to settle in country conditions.

Because of the threat of invasion we had to send the children home early in April, and we ourselves went to North Bengal. We came back in July, so the girls had a long holiday. Some of the bigger girls got married because their parents thought it was difficult to keep them at home for such a long time and that marriage was the best solution.

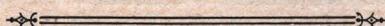
WE did well in the last Bengal Christian Conference Scripture examination. The day scholars, who were previously not too keen on Bible Study, took this examination also. Our girls took the first places in both grades and eighty-four passed out of eighty-nine. The teachers show great interest in their devotional meeting with which we begin every week. The C.E. Society is supporting a convert girl this year. This girl, Madhuri, is about twelve years old.

The influence of a Christian school is doing her good, and I am hoping to keep her as long as I can that she may become a real Christian girl.

I have also had a girl from Kaligunge, Jessor. She also was about twelve years old and had a very difficult married life in her husband's home. She was rescued and sent here. Her marriage is cancelled now and she has returned to her parents. I wish she was still here, for she was happy and there were hopes of her becoming a Christian.

Fees are still difficult to collect, and rice is dearer than ever and sometimes hard to get. I have never known things to be so dear and scarce.

WE had a good celebration of the 150th Anniversary. The children wore their sari pins on their left shoulder, and the little ones theirs just below the neck. Everyone bought their badge for two pice. Those who do not have money collected wood and cleaned brass pots to earn it so that they might pay for their badges. Each class made a big paper banner, and the top class made a large cloth banner with the help of their teacher. This they were proud to carry to the church. The children also presented three of the fourteen tableaux prepared for the December assembly.



# FROM THE EDITOR'S TABLE

## Miss Mary Cooper

MARY COOPER, who recently sailed for Congo and has arrived in Africa, is the fiancée of Dr. Austin, who went to Yokusu, Congo, in May, 1941. Miss Cooper had several years in business before going to Carey Hall for missionary training. She was baptized at South Parade Church, Leeds, and is still in membership there. She has been active in Girls' Auxiliary work, being secretary of the Leeds District, and a member of the National Executive.

\* \* \* \*

## Mrs. J. G. Potter

THERE passed away at Torquay on May 6th, in her eighty-first year, Mrs. James Potter, formerly of India. Born in Oxendon, near Market Harborough, in 1862, the daughter of Mr. George Kirby, she grew up in association with the church at Clipstone, then a strong country cause.

Her sister, Mary, married Rev. E. C. Nickalls, son of the Clipstone minister of their youth, and served with him in China. Alice married, in 1891, Rev. J. G. Potter, one of the famous six recruits who had gone to India in 1881. Mr. and Mrs. Potter worked together for ten years in Agra, and then for twenty in Simla. On retirement in 1921, Mr. Potter founded and administered the Spurgeon Sermon Society, and on his death in 1933, Mrs. Potter continued this widely appreciated work. Many friends in Bexhill-on-Sea, and in London, the Market Harborough neighbourhood and Torquay, where Mrs. Potter's last years were spent, will recall her unfailing missionary enthusiasm and evangelistic zeal. A woman of many gifts and decided opinions, she had a deep interest in young people, and for many years came regularly to B.M.S. Summer Schools. She was active to the last, sending out Spurgeon's Sermons, speaking at meetings, button-holing young soldiers and airmen on the front at Torquay; but she was ready to depart, eager for reunion with her loved ones, and, above all, eager to see her Lord face to face.

E. A. P.

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## Mrs. G. Anstie Smith

THE death is announced of Mrs. G. Anstie Smith on May 1st in South London Hospital, sixteen months after the death of her husband. Mrs. Smith first went to India

as Miss Jessie Phillips in connection with the Baptist Zenana Mission in 1895. From her marriage in 1898, she shared in her husband's work in various North India stations until their retirement in 1923.

\* \* \* \*

## Mrs. R. M. McIntosh

EARLY on Easter Sunday, Mrs. R. M. McIntosh entered into rest. For forty years she had been her husband's comrade in India, a true home-maker, an ideal hostess and a real friend to both Britishers and Indians alike. She wielded an influence based on gentleness, self-forgetfulness and unsparing readiness to serve others. In her later years she had to endure much suffering, and by her patience and cheerfulness she glorified God.

J. I. H.

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## He Loved Us

*Delayed mails are responsible for the fact that the "Congo Mission News" for October, 1942, has only now reached us. This issue contains an account of memorial services for Wallace Arr, who died after only three years at Bolobo. Even after this lapse of time these extracts are of interest and have their message for us.*

ON Thursday, May 21st, we held a Christian Women's Memorial Service for our late colleague. We had nearly 300 women present. All were Christians from Bolobo.

Our senior woman missionary told how one day, when talking to a native, she mentioned Moteyi Ekanda (Teacher Arr) and was saying what a fine preacher he was and that he had got such a splendid grip of the language. The native quickly interrupted: "That is not the big thing about Moteyi Ekanda: the biggest thing is that he loved us." And he repeated with emphasis: "He loved us much."

The other speaker was one of the younger Christian women. She told how Moteyi Ekanda was so kind and interested in her son now in Léopoldville at the Medical School. "Why should he have been interested?" she asked. "Because he loved us."

The whole service was most impressive. It brought home to us all how like our Master was our late colleague. Moteyi Ekanda has given his life for the peoples of Congo and the biggest thing about him was that he loved us.

E. E. GLENESK



MARY COOPER: FOR CONGO

## FROM THE EDITOR'S TABLE

### Dr. W. S. Flowers

DR. FLOWERS is leader of the British Red Cross Hospital unit in China. Mrs. Flowers has passed on recent news which says that "the hospital is busy; a nursing school is in full swing; epidemics amongst the refugees are being fought; and, best of all, the first two tons of their own equipment has been flown in from India. That, indeed, was a tonic; and after all the initial obstacles and frustrations, which almost made that cheerful husband of mine despair, it seems now that there is no limit to the unit's usefulness."

\* \* \* \*

### For Jews in Congo

IN recent months we have had here in Léopoldville a large Jewish contingent amongst the U.S.A. troops. On Jewish New Year's Day I arranged for a special service to be held in our B.M.S. Church in the European quarter, which was exclusively for members of the Jewish contingent. The service was conducted in Hebrew and English by one of the officers, and I gave the address in English. After the service, which was rather long, I organized a tour of the town for those who had attended it. After visiting some of the principal places of interest, the whole company gathered at the Mission and we had a very good time with them. On the Jewish Day of Atonement, special services were held in the church of the American Baptist Mission at Léopoldville-West. It was evident that both here and at the American Mission, the members of the Jewish contingent greatly appreciated our efforts to be of service to them. We formed friendships with several of the men and officers and found them to be exceedingly interested in our missionary work in this country.

C. E. PUGH

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### Kunming

CONGREGATIONS have increased and the attendance is regular. The numbers of groups have increased and the premises are a hive of activity. Two nights a week the Holy Light Fellowship from the two Universities meets together for the English Club under the leadership of Mrs. Jasper, and one night a C.E. Society gathers. Mr. Jasper has a Bible Class at the Y.M.C.A. A modern English class, for which the Ministry of Information provides literature, meets twice weekly. Another Bible Class is an institution of great value in that it is a stepping-stone to a deeper interest in the value of the Christian message.

"Looking back on the first year of our existence as a church, there is much for which

to be thankful. Our hopes have been fulfilled in that we have established the Living Church, able to witness to the redeeming work of Christ. Our next stage will be expansion, both at Kunming and Kokiu. We have been hindered by many difficulties inherent in the war situation, and the prospects for the near future seem to be much the same, but there is before us an ever-increasing field of service, and we hope we shall be able to continue in that to which we have been called."

V. J. JASPER

### Troops Help

THE Young People's Christian Association of Ratnapura, Ceylon, has been fortunate in hearing messages from time to time from members of the Services. Their deep sincerity coupled with an infectious gaiety of spirit, have made a profound impression on the young people.

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### Baptist Teachers' Association

EDUCATIONAL Work. The Association will gladly supply monthly information about our mission stations, as arranged in the Prayer Calendar, for monthly missionary meetings and like gatherings. The supply in other order will be considered on application; pre-deputation and follow-up supply welcomed. Write the Honorary Secretary, B.T.A., 52, Headlands, Kettering.

### ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—Anonymous, £1; Anonymous, £1 10s.; Anonymous, "House Keeping problems," £1; "D. R. S.," £10; "N. C. O.," 4s.; "S. A. W.," Mansfield Road, Nottingham, £2 10s.

China Relief:—Anonymous, 10s.; Anonymous, Walthamstow, 10s.

1942 Celebration Fund:—Anonymous, per J. B. U., for medical work, 2s.; A Well-wisher, £1; "H." 10s.; S. E. Mitton, 5s.

### Arrivals

20th May, Miss M. L. Gordon, from Berhampore, and Miss E. M. Jarry, from Udayagiri.

21st May, Rev. and Mrs. D. S. Wells and family, from Calcutta Rev. T. D. Williams, from Howrah, and Rev. and Mrs. E. Evans, from Udayagiri.

### Birth

20th April, to Rev. and Mrs. H. K. Freestone, of Wathen, a daughter—Lesley Kaye.

### Deaths

14th March, at Dondenong, Victoria, Australia, Mrs. W. S. Mitchell, late of India.

7th April, at Portsmouth, Mrs. J. Kemp, Honorary Member of Committee.

25th April, at Hove, Mrs. R. M. McIntosh, late of North India.

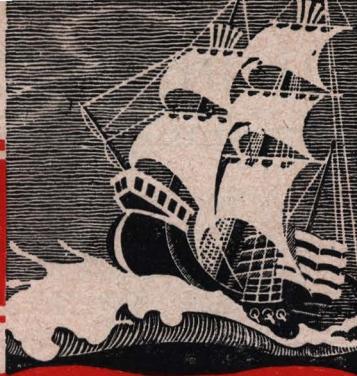
1st May, at the South London Hospital, Mrs. G. Anstie Smith late of North India.

3rd May, at Hampstead, Miss C. R. Southwell, Honorary Member of Committee.

6th May, at Torquay, Mrs. J. G. Potter, late of North India.

26th May, at Cambridge, Dr. T. R. Glover, M.A., Member of Committee.

### The Mission House is 19, Furnival St., London, E.C.4



## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## KEEPING THE BALANCE



YOUNG CEYLON JOINS IN THE CELEBRATIONS

WHEN thought and action are being expressed increasingly in world terms, it is essential to maintain a sense of proportion. We cannot exclude the immediate while we are absorbed in the distant. Long-range policies will never reach fulfilment apart from day to day application to what lies close to hand. At the same time, the whole task must be kept in view while we do that part of it which is our special concern.

Jesus kept this balance. His arms were used to enfold one small child, and to embrace the whole world. He gave comfort to the penitent woman who washed His feet with her tears, and He carried the burden of the sin of the world

until His heart was broken. He wept over Jerusalem which spurned Him, and felt the compulsion to bear the good news of the Kingdom to other cities also. In Him the visions of the immediate and the distant were perfectly blended.

WE find this balance in missions. Carey concentrated on bringing spiritual vitality to his churches in Moulton and Leicester while he agonised over his home-made world map. Later, he counted the conversion of one son of India as rich reward, while the vast unreached pagan world was ever in his heart and was the burden of his prayers and pleadings. Timothy Richard preached to individuals of China while he strove for conversion by the million. George Grenfell toiled in small villages while he sought to open the wide Congo Basin to the Gospel.

MEN realise, as never before, the desperate need of the world for the Gospel. Everywhere man's sin is the root cause of our present distresses. And Christ alone can cancel that sin and set men free. As we devote ourselves to the cure of men's souls anywhere, we are contributing to spiritual healthiness everywhere. Thus, minister and lay-worker at home are inseparably linked with missionary and native worker overseas. All are part and parcel of the enterprise which is to bring men one by one to the acceptance of Him Who is the Saviour of the world.

H. L. H.

# INDIA IN WARTIME

By D. SCOTT WELLS, India Secretary, B.M.S.

*This broad survey of work in India deals with missionary witness in changed conditions and among new constituencies. It also shows missionaries continuing their normal work.*

ON the declaration of war by Japan in December, 1941, the war came very much nearer than before to India, particularly so to Bengal and Orissa. The rapid advance of the Japanese through Malay and Burma caused the Government to order the evacuation of women and children from Chittagong and the Chittagong Hill Tracts, which border on Assam and Burma, and the closing or evacuation of girls' schools in Calcutta. The result of these orders was that the women missionaries and children in Chittagong, Chandraghona and Rangamati had to leave their stations, and that in Calcutta the Entally Girls' School, the United Missionary Girls' High School and the United Missionary Training College for Women had to be evacuated to other parts of Bengal.

As soon as the school and college buildings in Calcutta were vacated by the Mission they were requisitioned by the Government for military purposes, and that was the beginning of our friendships with the men in the forces in Calcutta. One of the officers of the unit that occupied the Entally School building was the son of a former B.M.S. missionary in India, now the minister of a Baptist church in London. One of the corporals was a member of a Baptist church in the North of England, and contact with the men of this unit was maintained for many weeks.

In the spring of 1942 there was a constant stream of evacuees reaching Calcutta from Burma and many of the members of the Immanuel Baptist Church, Rangoon, and missionaries of the American Baptist Burma Mission attended our Baptist churches in Calcutta. From time to time we also had the pleasure of meeting Karen Baptist soldiers from Burma, American Negro Baptists in a Labour Corps, some of whom had attended the Baptist World Congress at Atlanta, and Burman Baptists in the Navy.

WITH the further advance of the Japanese into Burma it became advisable for the wives and children of missionaries in Bengal and Orissa to move to safer areas. This was only done very reluctantly by those concerned and the separation of these families was a real hardship, but opportunities were found by the wives in the hills of ministering to those in need and very valuable help, both spiritual and social, was rendered to evacuees from further East.

During the first half of 1942 a large R.A.F. Transit Camp was started in a building quite near to our Baptist church and Mission compound in Lower Circular Road, Calcutta. A number of men from this camp attended the services at the church, of which Rev. H. Collins is the minister, and almost daily we were in touch with some of them in one way or another. Mr. Collins held a social evening for the men in the forces every Thursday, when between twenty and thirty came for supper and games. It was a real pleasure and also an inspiration to meet so many young fellows from the home churches. We met not only Baptists but also Methodists, Presbyterians, members of the Church of England and, in fact, men from all denominations. One R.A.F. man who had decided to follow Christ during a stay in Cape Town, on his way to India, was baptized in our church. Many of the men showed an eagerness to get to know Indians, both Christians and non-Christians, to understand Indian manners and customs, and at least one of them turned his thoughts to missionary service after the war, as a result of coming to India.

In several of our mission stations the missionaries had similar experiences to ours in entertaining the men in the forces. The Cuttack missionaries conducted regular Sunday services for the men in a large camp in their neighbourhood. At Chandraghona, Dr. Bottoms was appointed medical officer for the men in that area and treated them, when

necessary, in the hospital. In addition to the regular United Board Chaplaincies carried on at Patna, Wellington, Kasauli and Agra (where some very live discussion groups were held in Mr. Bradnock's house), there were many opportunities for our missionaries at Gaya, Monghyr and Khulna to serve the men in those areas.

A few mission buildings and, in Calcutta, a church hall have been taken over for A.R.P. purposes and some missionaries have undertaken A.R.P. duties. Up to the end of 1942 there had been only a few air raids and there had been no casualties among the Baptist community or damage done to Mission property, though two bombs fell near to Carey Church, Calcutta, on Christmas eve, 1942.

FROM the beginning of the war there has been a steady flow of recruits into the forces from the Indian Christian community. From our areas much the largest number of recruits have come from Lushai. These Christian young men have gone to all parts of India and have been able to witness in their new surroundings to their faith in Christ.

The Lushais are great singers and the men in the forces have formed choirs. Their singing of Christian hymns and passages of Scripture set to music has been very greatly appreciated. One choir made up of Lushais in the forces stationed in Madras sang before the Governor of that Province. These men have made a good impression by their character and conduct and have remembered the churches from which they have come, away back in Lushai, and have sent regular contributions for the support of the work. The same report can be given of the company of men recruited from the Kond Hills. They, too, have sent gifts which they wish to be used for



LIEUT. JOHN D. TIMPSON  
(See page 60)

the support of an extra evangelist among the people of their own country.

The war has so far seen no solution of the political problems of India. On the outbreak of war, the Viceroy declared India to be at war without consulting bodies representing Indian opinion, and this led to the resignation of Provincial Ministries which had been doing useful work in carrying on the government of their provinces. The exclusion of India from the Atlantic Charter and the failure of the Cripps Mission in the spring of 1942 were sad disappointments, and the situation has since become much more difficult. The outbreak of lawlessness and destruction in August, 1942, was a tragedy of the first magnitude and one can only be thankful that it did not develop further, as it might have done. The time is surely ripe for a new effort to be made to arrive at a settlement of these political problems and for a fresh endeavour to establish a better understanding.

THESE are some of the new opportunities and experiences which have come to us on account of the war. We believe that there are no circum-

stances which may not provide an occasion for witnessing to the grace of God and of being made a means of blessing. Alongside these new opportunities the regular work of the Society has been going on. Preaching, teaching, healing, literary work have all been carried on as usual. Sometimes, it is true, there has been added strain, owing to the postponement of furloughs, the depletion of staff on account of some having taken up war service, the political troubles and the greatly increased cost of living, in some places the increase being as much as 300 per cent., but throughout there has been no slackening of effort or weakening of purpose in making Christ known.

**Rev. C. E. Wilson, B.A.**

OUR congratulations are offered to the Rev. C. E. Wilson on whom Acadia University, Nova Scotia, has conferred the

degree of Doctor of Divinity, *honoris causa*. This well-deserved recognition of nearly fifty years' service to world missionary enterprise has given pleasure to Mr. Wilson's many friends.

# A SOLDIER AT SERAMPORE

By GEORGE F. TIMPSON, M.A., Author of *Jamaica Interlude*, etc.

I SHOULD like to express my gratitude for the great kindness shewn by all connected with the Baptist Missionary Society at Calcutta and Serampore, to our elder son, Lieutenant John D. Timpson, a British officer who approached the B.M.S. headquarters and asked for first-hand information about Serampore College.

Although some of the College work has been evacuated to Chandernagore, and most of its buildings are in government hands, the bursar, Mr. Barclay, conducted him round Serampore, to the old Danish Church, Henry Martyn's Pagoda, and the College Library, where he was shewn many of Carey's translations of the Scriptures and early copies of *The Friend of India*, which, as he says, still appears on the breakfast table as *The Statesman and Friend of India*.

John spoke of the great beauty of the College with its beautifully laid out grounds and its playing fields. The present principal is Dr. G. H. C. Angus, a graduate of Cambridge and London, but the vice-principal is an Indian, a member of the Syrian Church.

"OF course," John continues, "for certain of the subjects, particularly theology and classical literature, they will undoubtedly continue to have Europeans on the staff. But they are

broadminded enough to see that, although the College was founded by European missionaries, and maintained largely by contributions from Great Britain, the obvious aim of the College is to spread abroad the Christian doctrine, so that eventually the Indians should be able to carry on the work themselves, and feel the Church is their own and not a foreign imposition, and they are now strongly allied with the Calcutta University. It says much for the broadmindedness of Carey and his colleagues that they sought to found a really first-rate educational institution as well as a college for propagating the ministry, and that they readily admit members of the non-Christian religions for their arts and science degrees. Any educated Indian will assure you that the College has done a great deal for the spread of culture in the country."

Although they knew that John was not a Baptist, the B.M.S. representatives continued, throughout his stay in Calcutta, to offer him the most cordial hospitality, and he says, "You will be pleased to know that I have had a most interesting experience with the opportunity of talk to some of the most cultured men in India, who really know the country from a standpoint not coloured by self-interest," and again, "I now realise, as never before, the greatness of Carey's achievement."

## REFRESHER COURSE

By D. R. CHESTERTON, Yakusu, Congo Belge

"The spiritual stability of the Congo Church largely depends upon the quality of its 2,000 teacher-evangelists." This article shows the stuff of which they are made and the training they receive.

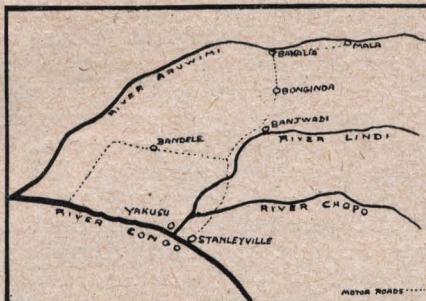
THERE were nearly eighty of them in all, and about thirty-eight brought their wives with them. Eighty of our ordinary village teacher-evangelists, the unsung heroes of the Church of God in Congo, the backbone of our work! They had come for their annual month of instruction to Bandjwade from all parts of the Kingwana-speaking district of the Yakusu area, from far-distant Mala, the chief town of the Bangelema

tribe: from Bodinga, more than 120 miles from Yakusu: from Bandele, in the heart of the forest and more than ten miles from any other human habitation: from villages perched above the roaring rapids of the Lindi river: from villages straggling along the motor roads: from big villages and from little groups of ten or twelve huts hidden among the trees. Eighty very ordinary, very faulty, very lovable men.

Their time among us was fully occupied. They began, officially, at 6 a.m. with physical exercises. Actually, they usually began at about a quarter past, after a prolonged symphony concert on a penny whistle to wake them! Then followed roll-call and prayers and reading.

Reading may come as second nature to you, and a reading class may sound most prosaic and uninteresting. But try reading with a wholesale neglect of punctuation marks! Try leaving out a line every now and again, or turn over two pages at once, and you will find thrills undreamed of! So, because thrills are all right in their place, but not in the reading of the Lesson on Sunday, we read until 7.30 each morning.

**A**FTER a break for breakfast—  
Hygiene. “What do you do when your child is ill?” “How ought you to set about building your house or your school-chapel?” “Where do you throw your rubbish?” And then—Arithmetic. For about three-quarters of them, just the four rules: but for the remaining quarter, the magic word, “Problems.” Magic, because success here means the end of the annual grind at Bandjwade and entrance to that academy of all wisdom—Yakusu—for next year’s course. Now problems are simple so long as you have all day in which to think about them, a mass of bits of paper on which to try them out, and an unlimited supply of sticks and stones and fingers and thumbs with which to experiment, and, of course, a piece of india-rubber. But to these graduates of ours, problems to be worked out on



the spot and tastefully set forth in a more or less clean exercise book are a different affair. Some take it all in their stride. Others cling hopefully to the one rule they think they know and use it, come what may. And since that rule is the first, weird and wonderful are the results obtained. “If a man buys two goats with 60 francs, how many can he buy with 90 francs?” “Oh, that’s easy,” comes the answer. “ $2+60+90=152$ !” Still, a month is a long time, and constant pleadings, tears and threats must have had some effect, for seventeen “graduated,” and that is very nearly the quarter.

But back to the time-table, Lunch, and then a class on the Four Gospels and their contents. After this, the highlight of the day, the Preaching Class. This is the class I like. It is the only class in which I have nothing to do, and it is easily the best. Each day, three of the teachers preach and Ambaume, the native leader, and I listen and criticize. It was a great class. We ranged from Genesis to Revelation—and the further we roved from the four Gospels, the more we had to criticize. We heard about Dives and Lazarus, and a great sermon it was, too, especially when the preacher lost himself and us, and shouted to heaven, “Oh, Bwana Abalayama, send Lazarus down to me with a drink! It’s terribly difficult here and the fire is

burning me behind!” We heard new theology about Satan. “Follow Christ,” said one preacher, “and God, His Father, will always help you. Why follow Satan? Can Satan’s father help you? Who was his father,



WALLACE ARR WITH STUDENTS AT BOLOBO, CONGO

anyway?" We heard in that month, almost all the parables, and nearly all the miracles; poor sermons and banal sermons; and sermons which, though they were preached in a school-room and for examination, burned through with holy fire. The Preaching Class! For criticism and for instruction: and for the quickening and strengthening of my own faith in these men we trust.

THE second Sunday of the month was our 150th anniversary celebration. You can expect great things when you know your people. I thought I was beginning to know these Bamangas and I expected great things. But they outdid me! I think the Bandjwade chapel is the largest of our village buildings, but it could have been twice as large. From every corner of the district they came to our Thanksgiving Service, over 2,000 of them. Some walked a hundred miles. Others paddled their canoes for days. The evening before, I had to run the car nearly a hundred miles to Banalia and back. Returning through the gathering darkness, I kept on passing groups of them, plodding on in the dark, babies on

their hips, bunches of bananas and bundles of food on their backs. Two thousand of them, to thank their God, and you, for the Light which has come to them!

We gathered around the Table of Our Lord: not once, but twice, in quick succession. We expected, perhaps 400, or even 500. One thousand and one hundred came, three-quarters of the church membership. One could write on about that day, when all records were broken and the largest services ever were held. But I would rather refrain and just thank God for them all.

THEY have gone back now: to their little villages, to the roar of the rapids outside their doors, to the loneliness of the forest, to distant Mala and Bodinga and Bandele. Very ordinary, very lovable men and their wives. Their hard-won "problem" will be written on the blackboards of tiny village school-chapels, and they will preach again the Gospel with which they warmed my heart in that schoolroom.

Do you ever pray for them, these humble bearers of the Light which is in Christ Jesus, your Lord and theirs?

### REV. D. CHRISTY DAVIES

THE time has come for Christy Davies to set aside his armour. I remember the time when he put it on, as well as his conscious and unconscious preparation for it. He and I were in the same Sunday School class at Clydach. His father, who was one of nature's gentlemen, was our teacher, who took pains in teaching us to read correctly and intelligently, as he held that an understanding reading of the Word was a commentary in itself. Christy was also unconsciously prepared by seeing various types of work in the various churches which he attended. The homeliness of Soar, Ystalyfera, attracted him, and there he was baptized. The oratory of Gomer Lewis stirred him. The spiritual appeal of Charles Davies enthralled him. The evangelistic and missionary atmosphere of Bath gave him a decided bent for missionary work.

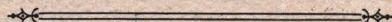
After training in Spurgeon's College and experience of the Welsh Revival, Christy Davies was accepted by the B.M.S. General Committee in 1906 and was appointed to Congo. He was first stationed at Yalembo where he learnt two languages—Heso and

Lingala. He translated the Acts and the Epistles to the Corinthians and Thessalonians into Heso, and the Acts into Lingala. He did much to establish the early church at Yalembo and evangelised the surrounding country. In this he was helped by his wife, previously known as Sister Maggie of Bloomsbury.

Years at Kinshasa followed, with work among its polyglot community, its European population and its colony of Africans from British possessions. After his return to this country for family reasons in 1933, he was appointed as the Society's representative in Wales. He has done good work in the churches here, especially with young people through Summer Schools and other agencies. Many missionaries on the field and others ready to go have been brought to decision through his influence.

No one will grudge him his retirement. He is still young in spirit. He is one with young people. We wish him and Mrs. Davies many years yet to serve the Master among the churches.

W. R. WATKINS





Group of B.M.S. Missionaries assembled in SHANGHAI, March, 1943.

THIS PHOTOGRAPH OF OUR MISSIONARIES IN JAPANESE HANDS HAS ITS SIGNIFICANCE AND APPEAL. THOSE IN THE GROUP ARE (reading from left to right) :-

*Back Row*—NURSE E. S. A. WHEAL, MRS. C. V. BLOOM, DR. C. V. BLOOM, MRS. R. J. STILL and BABY, DR. R. J. STILL, REV. E. L. PHILLIPS, MRS. E. L. PHILLIPS, REV. J. C. NEWTON, MRS. J. C. NEWTON, NURSE A. JAGGER.

*Second Row from Back*—MISS E. JOHNSON, REV. E. SUTTON SMITH, MRS. J. C. SCOTT, REV. J. C. SCOTT with IAN, MISS E. PENTELOW, MISS A. SMURTHWAITE, MR. R. H. P. DART, MRS. R. H. P. DART, REV. T. W. ALLEN, MISS M. PEARSON.

*Third Row (seated)*—MRS. J. L. LEWIS and ANN, DR. J. L. LEWIS and ROBIN, MRS. W. P. PAILING, REV. W. P. PAILING, NURSE E. A. ROSSITER, MR. ADAM BLACK, MISS M. THOMAS, REV. F. W. PRICE, MRS. DONALD SMITH, REV. HENRY PAYNE, MRS. H. PAYNE, REV. A. B. LIGHT, MRS. A. B. LIGHT and JEAN.

*Children in Front*—TWO STILL GIRLS, PETER DART, ELDEST BLOOM, ROGER PHILLIPS, ROSEMARY PHILLIPS, DAVID SCOTT, SEANA SCOTT, NIGEL PHILLIPS, TWO YOUNGER BLOOMS.

## FROM THE EDITOR'S TABLE

### At Our Oldest Upper Congo Station

WE had a glorious week-end. The pageant was a great success and we had a repeat performance with a crowded church on both occasions. Albert made a splendid "Carey," Ekoko and Etima really good Indians. The five *infirmiers* in snowy caps and aprons really looked as if they were in hospital when it came to the day—but they were the hardest of all at rehearsals. The Chinese mother was marvellous. If she had heard all the praise the Belgians gave her, she might have begun to think she was a second Sybil Thorndike! Mankombo as the old mother-in-law was also good. The closing tableau with Carey in the centre, holding the globe and all the others grouped round, singing *Jesus shall reign* to the tune of Rimington, thrilled us through and through, and "*All hail the Power of Jesus' Name*" (Miles Lane), was a great ending. Then the children went off to their feast, and we went home for tea. I had a jubilee cake trimmed with the ladies from the leaflet that accompanied *Prayer Partners* recently. My husband cut out the silhouettes and mounted them, and I stuck them round the cake. Our women wanted to know where

they came from. They each took one away and the cards Lionel had printed for their places at the table. These cards recorded the founding of the B.M.S., the places where B.M.S. works and details about Bolobo, Tshumbiri and Lukolela. The community here at present should be well informed about B.M.S. Sunday was another long-to-be-remembered day.

ELSIE M. WEST

\* \* \* \* \*

### Another Extension in Congo

Yakusu,

Haut Congo Belge.

"I WAS greatly encouraged by the work I was privileged to do when at the Ilambi Company Post. It was a great example of the faith and trust which the natives have in the missionary doctors as compared with the State-Company doctors. When the news got around in neighbouring villages that there was a Yakusu doctor at the Ilambi Hospital, the people began coming in increasing numbers. After a few weeks the number of new out-patients daily had increased more than three-fold, as also did the number of consultations. The number of in-patients

increased by more than five times, and the number of operations accordingly.

"Towards the end of June I went on a *recensement* trip to Opala and, on returning to Ilambi, I was gratified to find that the number of patients treated had kept up well, showing that once their suspicion and distrust had been broken down they were willing to come for the white man's medicine. The Company Agent at Ilambi was so impressed by the change in the work that he provided men and materials to build a new B.M.S. church in Ilambi village! I feel this is a cause for humble thankfulness, and that God has used us in this way for His work on the Lomami."

PHILIP AUSTIN

### BOOK NOTICES

**China Among the Nations.** H. R. WILLIAMSON. 128 pp. Cloth. 6s. Student Christian Movement Press.

THE whole world is to-day interested in China as it has never been, and on all sides there is a desire to understand more of the life and outlook of her people. For while western influence has been penetrating China for a considerable time, China has been largely aloof from the current of the world's life. To-day she is no longer merely an object of interest to the great nations of the world. She is one of them, sharing as an equal partner in the great world struggle, and certain to figure in the councils of the nations in a new way in the future. For long ages she has been the fount of the culture of the Far East, and she is likely to emerge from the war as the leader of the Far East. The reader of Dr. Williamson's book will find his interest in China deepened, his understanding enriched, and his satisfaction at China's new position of leadership strengthened by his perception of the fundamentally spiritual basis of her culture.

Rarely can China have had a more sympathetic interpreter in this country than Dr. Williamson, and few can be better qualified to interpret her to-day. He has had a long and distinguished career in China as a missionary, where he won rare esteem from his colleagues, both missionary and Chinese. He is also a Chinese scholar of the first water, with a wide acquaintance with Chinese



REV. D. CHRISTY DAVIES

(See page 62)

literature and thought. He never obtrudes either his scholarship or his experience, but he continually draws on both, to the great enrichment of his book.

In this short work Dr. Williamson has contrived to compass an amazing variety of sides of Chinese thought and life, without giving the impression of unduly crowding his canvas, and without sacrifice of lucidity and ease of style. And marking all is the deep sympathy of spirit with which this great friend of China presents her story. His book deserves, and is sure to win, a warm and wide welcome.

H. H. ROWLEY

### ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses: *General Fund*—Anonymous, 10s.; Anonymous, 15s.; Thank-offering, per Rev. H. W. Pike, £20 (Oriya 3rd Edition New Testament).

*1942 Celebration Fund*—Beeston, 1s.; Thankful, *Baptist Times*, 5s.

### LEGACIES

The following Legacies have been received in recent months:

	f	s	d			
1943						
April 27	Mr. F. C. Butler	-	-	3,000	0	0
30	Miss B. Reid (Women's)	-	-	100	0	0
30	Miss M. Watson	-	-	100	0	0
May 1	Mr. W. H. Spice	-	-	1,000	0	0
5	Miss E. Newcombe	-	-	50	0	0
14	Rev. A. E. Johns	-	-	25	0	0
19	Mrs. M. K. Ryder	-	-	100	0	0
27	Mrs. E. Delleany	-	-	6	8	1
June 15	Mrs. M. Scott	-	-	145	14	4
	Mr. S. Sharman Wheeler (Medical)	-	-	100	0	0
	Mr. F. C. Butler	-	-	903	0	8

We have also received through the Ashford Baptist Church the sum of £30, the bequest of the late Mrs. L. Hopkins to be allocated to the Nurse Head Fund, also £200 (£100 General Fund and £100 Women's Fund) from the Plymouth and District Auxiliary, the bequest of the late Miss E. K. Tucker.

### Arrivals

1st June, Miss W. A. M. Broom, from Bolobo; and Miss E. M. Lean, from Yakusu.  
7th June, Miss M. E. Collett, from Balangir; Miss L. Quy, from Cuttack; Miss E. M. Rugg, from Dinajpur; Mrs. H. D. Northfield, from Dacca; Miss R. A. Steggall, from Bhiwani; Rev. and Mrs. J. T. Sidey, from Gaya; and Miss M. A. Kiljip, from Sianifu.

8th June, Rev. and Mrs. D. R. Chesterton, from Yakusu.  
14th June, Rev. and Mrs. E. T. Ryder, from Serampore.  
21st June, Miss M. Coles, from Yalembo; Miss M. A. Fasham, from Yakusu; Miss M. C. Smith, from Bolobo; and Rev. A. W. Hillard, from Bembe.

### Birth

8th June, to Rev. and Mrs. L. J. Taylor, of Kinshasa, a daughter—Joan Ruth.

### Deaths

18th December, at Colombo, Rev. D. W. Abayaratna, retired Home Missionary.  
20th May, at Mussoorie, as the result of an accident, John, aged three, son of Rev. and Mrs. W. C. Eadie, of Calcutta.  
15th June, at Minehead, Miss G. G. Hayward, Honorary Member of Committee.  
18th June, at Birmingham, Mrs. H. A. Lapham, formerly of the Ceylon Mission.

**The Mission House is 19, Furnival St., London, E.C.4**

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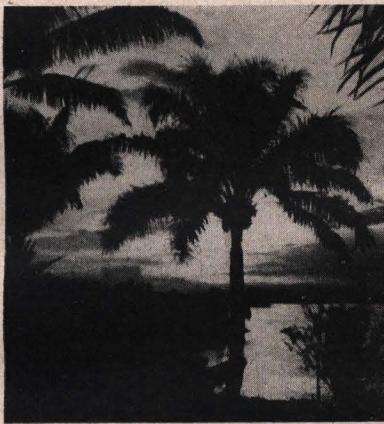
HERALD



## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## THE SLOW WATCHES OF THE NIGHT



PALM TREES IN JAMAICA

DR. J. W. DECKER, the Secretary of the International Missionary Council, told the latest meeting of the B.M.S. General Committee that the whole of his twenty-five years in the Far East had been spent amid dark and sombre surroundings. Many missionaries would endorse his statement. Our staff in Shensi, for instance, has known little peace since the outbreak of the Chinese Revolution in 1911. Civil war, banditry, plague and famine have followed each other in swiftly recurring cycles, and have been aggravated in recent years by the activities of the invader. Severe disruption has come also in our other two Chinese provinces.

The same period has seen in India the massing of forces against the Christian messenger and his message.

The stiffening of nationalism, the growth of anti-British feeling, the quickening of India's ancient faiths, are but three of these. Throughout the Far East, great and extensive missionary enterprises are, for the time being, submerged by the surging tides of Japanese advance, and incalculable harm has been done to them.

SUCH things are by no means peculiar to the modern Christian Church. Sombre periods have exceeded brighter ones throughout the centuries of the Christian era. The very birth-pangs of the Church were endured amid the menace of Jewry and Rome. The expansions of its early decades were made against powers which sought to crush it. The Church was well-nigh stamped out during the savage onrush of Islam, and nearly stifled under the clouds of the Dark Ages. And the tale might be continued.

BUT—the Church ever persisted and marched triumphant to achieve new victories. Always its light was guarded by faithful souls amid the general black-out until, when God's hour struck, it blazed once more to illumine men's hearts. This is so to-day. The Church lives and holds because it is the creation of Christ. Quenched here, it breaks out elsewhere, because it is fed from eternal springs.

So we hold on and persist because we know that "The slow watches of the night not less to God belong."

H. L. H.

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# OUT IN OUR DISTRICT

By KATHLEEN M. ELDER, B.A., Sianfu, China

*“What is missionary work like?” Part of the answer will be found in this article which tells of a journey among villages in remote China. Mrs Elder (formerly Kathleen Shuttleworth) has been three years in China.*

MISS CURTIS suggested that I should join her on a visit to the southern district of this area and help with the teaching of hymns, etc. That seemed a good opportunity of meeting Chinese, and of seeing country life and getting to know the churches.

Liu Chia Chuang is a village where nearly everybody belongs to one family called Sun. The old father, now dead, was a pastor. His aged widow is still there with all her sons and their families. The widow is a wee thing—wizened but radiant. One son serves as an unofficial pastor in the district. They are a well-to-do family, one of the very few in the district this year, I suppose, who will have enough grain to see them through the winter, and they will be generous with it. They have twenty-six mouths to feed in the homestead, where the old grandmother reigns serenely over the lot. It is a lovely Christian home, and we went back to it several times.

WE moved on nearly every day to a fresh place, visiting eleven villages in all. Sometimes there were morning, afternoon and evening meetings, but usually we moved leisurely along in the mornings to the next place, with our bedding piled on top of a wheelbarrow and an escort of villagers of various ages—hence the leisureliness of our walking. Miss Curtis is known in nearly all the places, and what a welcome they gave her—especially some old girls from her school in San Yuan, and their families. Everywhere were hordes of children, all the little girls of seven years or over invariably carrying a younger edition of the family.

The usual programme was—morning—singing of hymns and choruses and scripture passages until everyone gathered.

I usually taught a hymn at this stage. I often used the simple negro spiritual, *Lord, I want to be a Christian in my heart.* Then Miss Curtis took a service. Later, we had an afternoon meeting. Usually, Wang Shui Hsia (a little Chinese curate, as I came to think of her) started by teaching a new chorus and later gave a story related in subject to the chorus. Afterwards, Miss Curtis would speak, then home to the early evening meal followed by another meeting taken by her.

THE churches are rooms of about 13 feet by 20 feet with a small raised platform at one end, either of mud or of bricks. The walls and floor are earth, the former usually whitewashed and the latter sometimes quite well smoothed. The seats are short and narrow forms which have to be sat on with care lest they should act like a see-saw. Some of the churches are lovely clean places with posters and pictures neatly put on the walls.

The congregations are a somewhat uncertain factor. People come in at all times and go out as the inclination moves them. Mothers with babies are the worst, although in their case it is often a relief when they do go out with their squealing infants.

The so-called Tongues Movement has overtaken many of the churches in this district. It is fostered by a number of wandering preachers who prey on the people in a shameless way. Many of these men have no Gospel to preach and no teaching to give beyond urging people to get possessed by the Spirit and speak with tongues.

MISS CURTIS gave some fine talks. In a number of places she dealt with the problem of human suffering, for there is much suffering and hardship



DR. S. L. HENDERSON SMITH  
(See page 71)

among the people in these days. The wheat harvest was not as good as it might have been, though there would have been enough for everybody to eat if people had not had to pay extra heavy taxes in wheat and to give wheat for the military. This has drained the people to the very limit. Miss Curtis tried to point out that a great deal of this suffering was due to men's social and national

sin—to the fact that they are at war. Then there are those who lose their children by death, sometimes an only son. That is a grief all the world over, but in China perhaps more than anywhere else. Children, or at least sons, are the family's life insurance, old-age pension and everything rolled into one, and without them people can be sure of nothing in their old age.

## AN AIRMAN LOOKS AT BHIWANI

By LEADING AIRCRAFTSMAN H. B. MORGAN

*Here is another glimpse, through unusual eyes, of a well-established and progressive work in North India. It shows how men in the Forces are serving the Mission, and how its activities are impressing them.*

ON disembarking in India more than a year ago, it became my ambition to visit Bhiwani to meet my brother—the Rev. R. L. Morgan—and his wife after six years' separation, and to see something of their missionary work. What appeared an utter impossibility a year ago has been achieved, and it has proved a thrilling experience.

Bhiwani is a town of 50,000 inhabitants and, like Jerusalem, it has its city wall with twelve gates. To obtain a site and to build a Protestant Church within this wall was a miracle, but to-day there is a fine Baptist Church, substantial, lofty, airy and light. It is both beautiful and dignified in its simplicity. The pulpit, communion table and chairs, woodwork and panelling were artistically wrought by church members. Of far greater moment is the fact that a work of grace is firmly established in a church of 106 members alive to its responsibilities. This church has a fine Sunday School and C.E. Society, although most of the young men are absent on war service. Mr. Martin, the Indian pastor, is a preacher with the true ring of the evangel and a passion for souls. His wife, too, is a keen worker. I shall never forget the thrill of uniting in worship and of hearing on a Sunday morning 100 Indians singing with great fervour in Urdu :

“ I am so glad that my Father in Heaven Tells of His love in the Book He has given ”—

and the great Keswick hymn :

“ Like a river glorious, is God's perfect peace.”

It was a joy to meet an ardent church member who is just completing his training as an evangelist, and another who is about to sit for his final B.Sc. degree.

ON the Sunday evening, Mr. Jacob (the Indian evangelist), my brother and I cycled three miles to a village where the houses are built of solid mud with walls two or three feet thick. Here whole families gathered in the courtyard with the children sitting on the floor in front and the mothers behind, while some of the fathers watched. They listened eagerly to missionary and evangelist as they told the Christmas story. The missionary and evangelist devote three days each week to visiting the villages, and spend much time in the town visiting the bazar or the leather workers, who readily listen to the Word of God. I had the opportunity of speaking to them once.

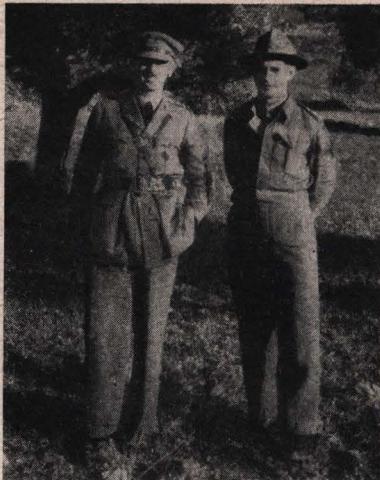
The fine B.M.S. Hospital for women and children, known as the Farrer Hospital, is at Bhiwani. Here I was conducted round each ward, the operating theatre and other departments, by Dr. Jean Benzie, under whose supervision two doctors, four qualified sisters and fifty Indian nurses give care and skill in ministering to the comfort and healing

of 100 in-patients, and seek through their ministry, to make known the love of God. The theatre is well equipped with an up-to-date operating table recently given by the parents of Dr. Benzie. There is a well-stocked dispensary, laboratory, lecture room, hostel and prayer-room. Last year more than 2,000 in-patients were admitted, and there is a large outpatients' department.

WHEN Marshal Chiang Kai-shek visited India, he was welcomed by His Excellency the Viceroy. In reply to His Excellency's speech, the Marshal quoted an old Chinese proverb :

"To have one look at things is one hundred times more satisfactory than hearing."

I have always followed the work of the



REV. L. A. FEREDAY, OF FALMOUTH,  
AND DR. T. H. KNIGHTS, OF YAKUSU,  
SOMEWHERE IN THE MIDDLE EAST

B.M.S. with prayerful interest, but now I have seen the hospital where so much is being accomplished for the relief and healing of the sufferer. I have seen the church and, although I do not understand the language, my spirit blended with the worshippers at the services and in the fellowship of the Lord's Table. I have accompanied missionaries and evangelists and shared in their meetings. I have visited the homes of pastor, evangelist and people, and have realised that we are

"all one in Jesus

Christ." All this has profoundly impressed me, and I commend to you the great work that is being done at Bhiwani and elsewhere, through the B.M.S. Support it by your prayers that revival may result in multitudes being drawn into the Kingdom.

## A CONGO SAINT

By ALYS H. BELL, San Salvador, Congo

*Here is a story of the power of the Gospel in the life of a Congo woman. It can be told to women's and other meetings.*

MARIA MANTANTU was the first woman baptized at Mabaya. This station was closed many years ago because so many people died of sleeping-sickness. About ten years ago it was transferred to Bembe. Maria had to flee from Mabaya with her husband and only child, Cameron, to San Salvador in 1911, because they were going to burn her as a witch.

Soon after this her husband died of pneumonia and, shortly after his death, her boy died of sleeping-sickness. She was alone in a strange land, but she never doubted God's will and her

faith was wonderful. She went about her work in a quiet way and was always ready to help others. At one time she was very

ill with amoebic dysentery and nearly died. We got her into the temporary hospital, which was the medical preaching hall. In those days the only medicine we had for her illness was a very nasty powder given in bulk, which made her feel very sick and generally miserable.

She tried hard to take the powder, but it was difficult, especially as she was very ill. One day she said, "Can we ask God to help me to take it and not be sick?" So



MISS D. M. WILLIAMS  
(See page 71)

each time after that a prayer went up to God. These prayers were heard, for she was not sick and got better.

When she was strong and well again, she said, "I have no money to give to the hospital, but can't I do some work to help you a bit?" I said, "Could you do some washing, Maria?" She was delighted and for months every Monday she came for a bath of dirty clothes and took them to the river and washed, dried and folded them, and brought them back to me nice and clean.

Maria became a power for good in the town. She had been living for a long time in one of the B.M.S. houses built for old women. Here she lived with two others, each having her own room. About a year ago she had a stroke, but got over it. A second followed about six months ago and since then she has

been an invalid. I saw her once a fortnight.

Last Thursday I was told that Maria was worse and calling for me. She said, "Nengwa Bell, I am not afraid, Jesus is here to help me to cross the river."

THE last time I saw her she was restless, but she said my name and I hushed her to sleep. She died in that sleep. I went round on Sunday morning and found many women sitting round her—quietly and reverently. One Christian woman gave a splendid testimony to her. There had never been one thing against her. Then I told her history as I knew it, for many there did not know why she came to San Salvador.

So passed one of the finest Christian women I have ever met. The world is poorer for her passing and I have lost a friend of thirty-one years' standing.

## THOROUGHLY ENJOYING IT

### NEWS FROM DR. FLOWERS

*Dr. W. S. Flowers, of our China Mission, is on special service with a British Red Cross Unit attached to the Chinese Army. Recent letters give intimate glimpses of conditions in China and of Dr. Flowers' present work.*

March.

I HAVE just made a tour of the North Honan front. Pingkiang, which was my objective, involved me in five days' walking over the most difficult roads I have ever experienced. The General gave us a great welcome, and placed all his resources at our disposal. I was asked to tour the front and to reorganise the collection and evacuation of patients for the army. The National Health Administration was equally co-operative and helpful. The Methodists offered us their bombed and largely derelict hospital buildings, with drugs and equipment. I took a necessary inventory of everything, generally surveyed the ground and decided there was a definite need and clear call to establish an advance unit there.

April.

I HAVE come from another trip. This time it was the fighting front west of Tung Ting Lake, where the Japanese had earlier made a successful attack, but then had been held. There were the usual scenes of refugees pouring out of the district with all that they could carry, and being taken in by the towns and villages along the line of their retreat. I had a day with the Nor-

wegians who have a well-equipped but under-staffed hospital, and they entreated me to send them a unit. The Methodists, who also have a church and school there, but no hospital, are very eager for us to do something.

Before going on this trip, we had received some convoys of wounded. They arrived after a long delay of twelve or more days after being wounded, being carried over impossible tracks on rude stretchers and then by boat. It is difficult to imagine a slower method of transport.

We now have 150 in-patients and are getting 250 out-patients daily, which taxes our limited resources to the utmost. The nursing school runs smoothly, and the other evening I conducted a short service to celebrate the graduation from the preliminary school of those successful in getting their uniform and so to work in the wards. The Beggars' Home, with 500 inmates, provides much additional work, and there is a ward full of our patients at the Military Base Hospital. But still our stores do not arrive.

We have had a succession of convoys of wounded, and I am doing a matter of twelve to fifteen operations daily. These are tiring days, as I have to get through the administrative work and ward supervision, classwork

and a host of outside activities in addition. But I am thoroughly enjoying it and so are the rest of the unit.

May.

**W**E are having hectic days. The wounded continue to pour in, very badly knocked about. I operated on Saturday in the midst

of an air raid. Bombs dropped quite close. Then the military situation began to worsen and the general talk was in terms of evacuation. However, we still carry on as if nothing was amiss. I have made plans for evacuation if it becomes necessary, but I hate the thought of leaving when we are doing a very good and necessary piece of work.

## IN FAR SOUTH-WEST CHINA

**R**ECENT news from the Church of Christ in China with which we are associated at Kunming, tells of many activities. Reference has been made in a previous issue to work among students. Of other forms of witness, the Rev. V. J. Jasper says :

"There is no question that the gospel message is necessary, that it is imperative and that we are constrained to preach it. A servant and a college professor who sat near to each other in our congregation, made almost the same remark after the service : 'We need it ; it is the same Old Story, but related to the problems of every day in our lives and in our experience. More than ever in these days of tragedy, we need the constant awareness of the triumph of the Cross.'

\* \* \* \*

"In the neighbouring village of Tao Yuan, members of the U.S. Army have adopted a number of refugee and evacuee children, and are paying for their education and board. I recently had the privilege of taking a service in this village when I preached in Chinese to an international congregation. The villagers, simple and devout, turned up as they always do, but in addition, a group of pupils with their 'guardians' were present. These guardians are U.S.A. army men with a definite interest in the children and their welfare. The organist was a Cambridge graduate, and a graduate of the Royal Academy of Music, London.



MISS EILEEN MOTLEY  
(See page 71)

"I have visited the Mengtze and Kokuu area of South Yunnan, near the Indo-China border, so that I might see the mines of the district in which we propose to do Miners' Welfare work. The Kokuu church is in an exceedingly difficult area near the tin mines. The journey took three days in crowded trains with frequent stops. I travelled in a trolley for part of the way, although the men complained that it would not be the right thing to send a foreigner on such a conveyance. The speed down the hills was terrific and as the trolley went round the bends at their foot, it seemed that only a miracle kept it on the lines.

\* \* \* \*

"I found that the C.C.C. worker at Kokuu had not been having an easy time, as a large part of his congregation had evacuated owing to imminent threat of invasion. A new congregation was being built up, however, and I preached to it the morning I arrived, and to a larger one the next Sunday.

\* \* \* \*

"We have a great opportunity here. The Government people are sympathetic, and we have to show them that we have the workers, the talents, and the vision, for that type of work. Beyond the Government controlled plant and mine there is a vast field of opportunity at the present time."

**Prepare and Plan for**

## **GIFT AND SELF-DENIAL WEEK**

**Sunday, October 31st, to Sunday, November 7th**

# THE EDITOR'S MISCELLANY

## For Service Overseas

**S**TEPHEN L. HENDERSON SMITH, M.B., B.Ch., is a son of the Rev. and Mrs. S. Henderson Smith, formerly of the China Mission. He took his medical training at Oxford, holding the Lord Scholarship of Regent's Park College. He has engaged in various forms of church work and witness. He is appointed to the China Mission of which one brother is already a member. Another brother is in Congo. He is a member of Twerton Church, Bath.

\* \* \* \*

**E**ILEEN MOTLEY is a daughter of the Rev. and Mrs. Herbert Motley. After school, and training at Maria Grey College, Miss Motley held teaching appointments, and has had much experience in church life. She has also had a course at Carey Hall. Miss Motley is designated for Portuguese Congo, and is a member of Moss Side Church, Manchester.

\* \* \* \*

**D**OROTHY MARJORIE WILLIAMS, S.R.N., also comes of a well-known Baptist family, and is in membership with the Seaford Church. School and business life were followed by nursing training at University College Hospital, London, and she has since had much practical experience. She has also been a student at Carey Hall. She proceeds to Belgian Congo.

\* \* \* \*

## New Welsh Representative

**T**HE new representative of the Society in Wales is a son of the manse. His father, the Rev. J. W. Williams, was a well-equipped preacher in the Principality. The son's interest and enthusiasm for missionary enterprise were undoubtedly got from his mother, whose ardour has been expressed in various spheres. Mr. Williams has a twentieth century outlook on life. He fed on ministerial lore from his earliest days, and his steps to the ministry were almost unconscious. After a secondary and university education, he graduated in Arts in the University of Wales. This was followed by a theological course. He has held pastorates at Birkenhead and Porth. He is one of

the most popular and valued preachers in South Wales. His missionary zeal and knowledge are unquestionable. Both his churches have given generous support to the B.M.S., and this has been increased under his leadership. He throws himself with avidity into every good effort and is greatly helped by his wife who is herself a graduate of her University and has held public appointments. Her literary and organising gifts will be of great service in the new work to which her husband has been called.

W. R. WATKIN

\* \* \* \*

## Miss K. M. Franklin

**M**ISS K. M. FRANKLIN, senior woman missionary in China, died in Sianfu on July 4th. A member of Queen's Road Church, Coventry, she sailed in 1905 for China where, except for eight years in Shansi, her missionary life was spent in troubled Shensi. She shared in laying the foundations of the successful girls' school in Sianfu, ministered to China's women in the name of Christ, and saw great rewards from her labour. She was loved by China's women and by her colleagues to whom she gave her richly endowed personality without reserve. Her body rests in Chinese soil. Her fragrant influence will long abide.

\* \* \* \*

## Conference in Ceylon

**A** RECENT theological conference held in Ceylon under the auspices of the World Council of Churches and the International Missionary Council is described as a "brilliant success." Its purpose was to study the bases of religious revival and, because lasting religious movements arise from a deeper understanding of theology, the time was spent in dealing with the meaning and message of theology. The papers and discussions led up to a consideration of the Christian approach to Hindus and Buddhists. One outcome is the formation of a theological book circle, and a further conference is planned. This recent conference is another evidence of the concern of the Christian forces in Ceylon to equip themselves for united advance.



REV. W. T. LLOYD-WILLIAMS, B.A. :  
WELSH REPRESENTATIVE

BOOK NOTICES

Follow the Gleam : W. G. BRANCH.  
116 pp. Cloth, with coloured jacket.  
3s. 6d. Carey Press.

THIS book is a series of compact biographies, "stories for young adventurers." The author has made a careful choice of a number of well-known men and women, each of whom has contributed a notable page to our human story by his or her heroism and toil. They range across the centuries from Saul of Tarsus to Wilfred Grenfell, and vary in their vocation from missionaries like Carey, James Stewart and Mary Slessor to a statesman like Lincoln or a pioneer like Florence Nightingale.

Mr. Branch has written about these from a fresh angle, and with a particular group of readers in his mind. He aims at encouraging "young men and women to watch for the vision that inspires, to listen for the voice that constrains, and to pursue it to the setting of their sun." Each of the characters studied was moulded by such a vision. In every case the life was shaped to the pattern of greatness by the light that came.

There is nothing like biography for quickening the best in us at the stage where we are dreaming the dreams that will influence our contribution to life. So the author directs his narrative to producing a desire in his readers for the same exalted living, and the same rich giving of a life and its talents. And he gathers up the message of the book in a concluding chapter, addressed directly and cogently to those whose lives are in the making.

This is a book that will provide leaders of youth with useful material for their work, and a book that may well be put into the hands of young people at the senior end of our Sunday Schools, and in the stage of transition between the Sunday School and the Church.

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THIS is a comprehensive account of the ministry of healing in India, prepared under the direction of the Executive Committee of the Christian Medical Association of India, Burma and Ceylon. It is ably written and beautifully and copiously illustrated.

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EFFECTIVELY planned and written, it has the advantage of needing little in the way of scenery or special costumes.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses : General Fund :—Anonymous, Worcester, £1; Anonymous, Postmark, Glasgow, £12; Readers of the *Christian World*, £1. China Relief Fund :—Cyprus, £1 10s. 1942 Celebrations Fund :—Anonymous, Postmark, Harrogate, 15s.

Arrival

20th July, Rev. S. G. Woollard, from Narayanganj.

Departures

17th July, Mrs. E. G. T. Madge and Dr. S. Henderson Smith, for Sianfu; and Dr. Muriel Ridgen Green, for Berhampore. 18th July, Miss D. M. Williams, for Belgian Congo, and Miss E. Motley, for Angola. 26th July, Dr. R. W. Thomas, for Palawal.

Marriages

26th June, at Chadwell Heath, Dr. Raymond E. Holmes, of Yakusu, to Miss May Irene Fitch, of Thetford. 19th July, at Léopoldville, Dr. Philip Austin, of Yakusu, to Miss Mary Cooper, of Leeds.

Death

30th June, at Birmingham, Rev. T. P. George, Member of Committee. 4th July, at Sianfu, Miss K. M. Franklin.

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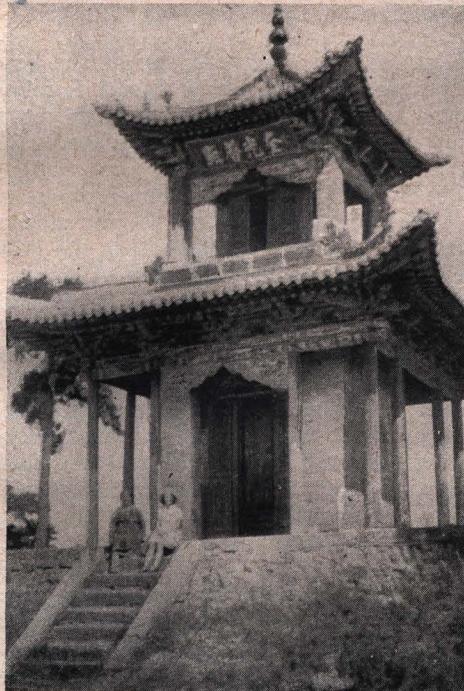
HERALD



OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## THE GRACE OF GIVING AND SELF-DENIAL



CHINESE TEMPLE

GIVING is always graceful if done in the proper spirit. "She hath wrought a beautiful work"—said Christ concerning the breaking of the alabaster box; and opening a money box and pouring out its contents for Christ's cause is but the repetition of a similarly

graceful act. Giving, also, is twice blessed in that for the giver it means a soul-deepening exercise, a delightful experience. Everybody who gives can testify to the grace of giving.

When, however, "Self Denial" is added, doubts arise. Some givers perhaps, will so far impoverish themselves as instinctively to recall the Christ Who freely gave Himself for us all, but probably not many gifts can be classed in such a category.

IT is true, however, that an element of self-denial enters into every gift, in that the self that gives, denies the self that would selfishly withhold. The penny or the pound contributed to the B.M.S. is the result of a "No" to the alternative appeal for outlay on some object of personal gratification. An evening's entertainment or, if that is not allowable, then a seat at a concert, a new costume—coupons permitting—a social meal; such luxuries have to be sacrificed, plus tax, when the cost is contributed to the Society. There is grace in the exercise of even small self-denials and a discipline which is good for the character, not to mention the joy experienced in helping the Kingdom of Christ.

THERE is yet another grace, namely the joy communicated to those who hear of our gifts. The leaders of the Society, often burdened with the

### GIFT AND SELF-DENIAL WEEK

SUNDAY, OCTOBER 31st, TO SUNDAY, NOVEMBER 7th.

Plan for it. :: Pray for it. :: Participate in it.

And so help to produce a RECORD RESULT.

weight of their responsibilities ; missionaries away out East, whose self-denial is indeed worthy to be so-called ; to them the news of a generous response will come like the dew of a summer evening. Above all, it may well be that the Lord Himself may touch the arm of the nearest angel as He beholds the gift cast into His treasury.

**T**HREE is money, or paper, in abundance just now and, with the possible exception of some of our ministers, the earnings of most Baptists are considerably above the average and, reaching a hand through these coming weeks, I thank God for such a result to the annual appeal as may well be called, "Graceful." SYDNEY G. MORRIS

## SELF-DENIAL AS I HAVE SEEN IT

By HELEN M. EVANS, Kond Hills, India

*Our Indian churches observe their Gift and Self-Denial Week. This article shows how it is done among the once wild Konds of Orissa where Mrs. Evans has worked for twenty-four years. It is an evidence of the grace of God in human lives.*

THE women had gone down to the spring as usual to clean their cooking pots with wood ash, fill them with water, and carry them back on their heads or in the crooks of their elbows. Very stately and graceful they looked, though there were few brass pots to be seen glittering and flashing in the brilliant sunshine, for this was a village where most of the folk were poor.

Being Sunday, the women did not have to go to the forest or the fields to work, but could attend to their houses and gossip with their neighbours, which latter they did to their hearts' content, calling across the narrow street from one open doorway or mud veranda to another. Presently fires had to be lighted for cooking the midday meal, and all the women went in to see to this and to measure out the daily allowance of rice. In these poor homes the allowance was only enough to feed the family, and certainly not sufficient to satisfy them. But, with a rapidly diminishing supply of paddy and with work so difficult

to get and poorly paid even at the best of times, a great many Kond families have to content themselves with what they can get and not what they need.

**S**AMO'S mother was counting out a few handfuls of rice to put in the pot, and, as she measured it, she was thinking of what the other Christian women had been saying as they had chatted that morning. They had called this their GIFT WEEK when all God's children should give something to Him. Such a strange idea it seemed to her, for surely it was God Who gave everything—the rain and sunshine, seed and growing grain and harvest. And yet, as they had talked, the thought of giving to God had taken hold of them. True,

it was strange to think that God would welcome their gifts, for they were poor and had nothing of value, indeed, nothing at all beyond a scanty cloth apiece, a couple of grass mats for sleeping on, a cotton quilt to cover them at night, and a little paddy at the



BAPTISMAL POOL IN KOND HILLS, INDIA

bottom of the bin. The most precious, of course, was the paddy, and that was why all the women had agreed to take out of their daily allowance a handful of rice, and to go hungry, if need be, so that they might give that to God, and in this way show their love and loyalty to the Giver of all good things and of Jesus Christ His Son.

**B**OTH Samo and his mother found that they *were* hungry. The midday and evening meals all that week left them decidedly peckish, but when the following Sunday came, the rice the mother had put on one side every day made a quite respectable little heap, and as she tied it up in the end of a cloth and carried it on her head to church, she felt proud and happy to be taking her offering along with all the other women who were going to the service.

The people of the Kond Hills are poor; for the most part, they are very poor. The great majority get 4d. a day, and that only when work is procurable.

On this sum they have to house, clothe and feed themselves and their families. But the Christians have learned to give generously and cheerfully, and their response to the appeal for Gift and Self-Denial Week in many homes means real denial of self and much sacrifice. Those who can afford it give money, a few annas perhaps, or a few rupees if they are well-to-do; but many have no money, and they give rice.

**S**HORTLY before leaving India a few months ago, I came upon the case of a young widow and her ten-year-old son who, on the Sunday, had come down to the last few handfuls of rice in the house. She was out of work, and had no prospect of getting either work or food, but in spite of that, the two of them agreed to go hungry, and they took their all to the church and gave it to the Lord.

Although we did not see Him, surely it happened again that "Jesus sat over against the treasury . . ."

## CELEBRATIONS AND SELF-DENIAL

By A. R. TIMSON, Chairman of the Society

**T**HE Celebrations Year has come and gone. Are its after effects to be Advance or Stagnation?

So far as can be judged, in this short time, increased interest has been manifested in our work, and there is much evidence of a real spiritual uplift, combined with a keener sense of the call of God to sustained effort and sincerer personal consecration.

During the year upwards of 200 volunteers have answered the call of service overseas. This means, if the volunteers are to be adequately prepared and effectively used, more and still more sacrificial giving on the part of all our people.

The high level of gifts last year, when the combined contributions reached upwards of £300,000, was a glorious achievement. As one outcome we can confidently expect that our annual income will be considerably enhanced.

**W**E have a great opportunity, in Gift and Self-Denial Week, of demonstrating to the 200 missionary aspirants

how deeply their self-dedication has stirred our hearts. A marked advance in our contributions, then, would be one indication to them of our determination, when the international horizon is clearer, to go forward with still greater vigour in our task of World Evangelisation.

I am confident that these considerations will have due weight with you and that we may rejoice together afterwards that a new record has been established, a record which will indicate to everyone that our efforts of last year were no "flash in the pan," but were engendered by a renewed sense of responsibility to our Lord and Master.

**I** TRUST that as our 152nd year unrolls we may be increasingly conscious that a new era has begun for our Society, and that our actions may reaffirm our adherence to the slogan which has been our rallying call for more than a century and a half.

# WE CAN'T GRUMBLE

By A WOMAN GENERAL COMMITTEE MEMBER

*A few graphic pen pictures of domestic and related problems in our mission fields to-day.*

**G**ONE are the days of our childhood, when missionaries from remote regions told of fowls bought for 3d., and nice little houses built in two hours at a cost of half-a-crown. Now, no place is remote: the whole world is a close-knit neighbourhood. War anywhere makes scarcity and dearness everywhere. We sum it up under the title, "Increased cost of living," and from time to time the Government tells us how much it has gone up.

In Unoccupied China the story is very grave. Coffee at £6 a lb., and woollen stockings at £4 a pair, bring home the situation to the ordinary mind more clearly perhaps than a rise of 600 per cent. for quite ordinary necessities of life.

We hear of missionaries falling ill with serious complaints, but all their colleagues know that malnutrition is the cause. Some have had to be flown away from China to the hills of India to recuperate. The wrong foods, and not enough of them, is what the "increased cost of living" means to our friends.

**W**HAT of the missionaries interned in occupied China? Have you heard their daily fare? It is a bowl of rice and a bit of dry bread in the morning, and a bowl of rice and some vegetables later in the day. Help has been sent to them and, thanks to the Red Cross, it now reaches them, but how did they thrive, pending the completion of these arrangements? And, in any case, they

**S**HENSI news indicates a tremendous evangelistic opportunity with thousands of Chinese gathering daily in Sianfu to hear the Gospel. Mr. Hayward reports unprecedented interest in the Gospel among students in evacuated Government Colleges in South-west China.

**O**UR fifty interned missionaries and their children in Shanghai continue in safety. In spite of their privations, they have returned to the Society a proportion of their allowances

## GIFT WEEK REACHED ITS PEAK FIGURE

of £14,389 in 1919, just after the last war. Is it too much to expect that a record peak of £15,000 may be reached this year at the height of the present war?

are still restricted and hampered.

India and Congo tell much the same story, if not in the same degree. Something must be done. If it costs our missionaries and their many native colleagues more to sustain themselves in life, more allowances must be given them.

**N**OW what about ourselves? We can't get this, and we can't get that, and the other is always sold out. But, however we may grumble, at the least some cheery, weary housewife in the queue finishes up with, "We can't grumble!", and all chime in, "No, we can't grumble! It's wonderful how we are fed!" *We have enough.*

Let us, as this sacred opportunity of Gift and Self-Denial Week comes round once again, turn our negative "We can't grumble!" into a positive "What shall I render unto the Lord?" that our missionaries may no longer be weakened by shortness of food and by disease.

## HOUSEKEEPING IN CHINA

**H**ERE are some figures which show how prices have risen in China. The increases compare 1941 with 1943.

*Increase*

Milk - - -	More than three times.
Salt (unrefined) - - -	Nearly three times.
Sugar (unrefined) - - -	More than six times.
Lard (unrefined) - - -	Nearly four times.
Potatoes - - -	Four times.
Beef - - -	Nearly four times.
Pork - - -	More than three times.
Rice - - -	Three times.
Flour - - -	Nearly three times.

on learning that food was to be provided for them by the Japanese.

### Dacca

**I**N March we baptised a lad who had proved he was in earnest. He was a Hindu and is a B.Com. of this university. We have a very promising Mohammedan couple now enquiring and last night decided they were ready. During the last two years we have had abundant evidence of God's mercy.

DENNIS NORTHFIELD

# ENDURE HARDNESS: GIVE THANKS

By THE TREASURERS

IN War-time self-denial is ordered for us by the powers that be. By means of restrictions, rationing, coupons, etc., there is enforced upon us a shortage, or even denial, of many good and useful things. These could only be continued in full supply at the cost of interference with the War effort, and so they are curtailed or even entirely cut off. Thus we are made to learn, willy nilly, the meaning of self-denial.

Does that leave no room for further self-denial which shall have value for our annual Gift and Self-Denial Week? In pre-war days it was easy to deny ourselves for a few days of some things not at all essential to healthy living, and so to have money available for the week's special appeal. It is not as easy, and perhaps in some things not even desirable, to do this under to-day's conditions. But are all the means of self-denial gone

from us? Is it not still possible to find ways by which we may discipline ourselves for a brief time in order that others may be helped and blessed? Have all the amenities of life been taken away from us? Are there not still available to us methods by which we can "endure hardness as good soldiers of Jesus Christ" with resultant financial help to the B.M.S.?

It is not for us to suggest the actual ways by which this can be done. A few moments' thought will make these clear to all of us. If for Christ's sake we resolve to give up for this one week some thing, or things, we enjoy but do

not really need, would not that mean a real accession of strength and volume to our giving?

**SELF-DENIAL** Week is also Gift Week, and means more than just healthy physical and mental discipline. "What shall I render unto the Lord for all His benefits towards me?" says the Psalmist. A popular chorus of past years was:

Count your blessings, name them one by one,  
And it will surprise you what the Lord hath done.

The Week calls us to enter into the spirit of the Psalmist and the hymn-writer, and to remind ourselves again of God's continued goodness to us and His claims upon all we are and have. It gives us a special opportunity of recognising these and of expressing our

gratitude for them in our gifts. Most of us cannot give personal missionary service, but we can all aid those who do and thus be their fellow workers. When we recall how much has been given to us and at how great a cost, then—

How can I keep one precious thing from Thee,  
When Thou hast given Thine own dear Self for me?

In that spirit let us keep Gift and Self-Denial Week, 1943!

H. L. TAYLOR  
SEYMOUR J. PRICE

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THE churches in all our mission fields have raised special funds for the Celebrations effort. Ceylon has given 10,000 rupees, an average of 10s. a member. Congo has sent over £1,000. Shensi church contributions for the year reached £637. India returns are not yet complete,

but Orissa is raising £225, and North India, £300.

\* \* \* \* \*  
**INDIAN** Christians from the Kond Hills and Lushai Hills serving with the Forces are sending home increasingly large amounts for the support of their evangelistic and church work.



WATHEN DISPENSARY, CONGO

# IS IT REALLY NECESSARY?

By DOROTHY G. EVANS, Chairman, Women's Committee

“IS it really necessary?” That is a question we have been asking ourselves about many things besides journeys in recent years, and I suggest it would be a good motto for our expenditure during Gift and Self-Denial Week. If we applied it rigidly and gave what we thus saved what would the total be?

Our missionaries have found privation “necessary” in a way that has not touched us here at home. One writes that she had to divide the window-curtains between herself and her house-boy in order that they might have the garments they needed! The prolonged terms of service the war has necessitated, and the impossibility of purchasing locally have caused some of our missionaries very acute clothing problems. In another case parents had been found to have seriously undermined their health by

denying themselves in order that they might buy at famine price one egg a week each for their two children. In yet another case the black-out has been reported as being “inside as well as out” because of the difficulty and cost of getting oil, and long evenings have been spent in comparative darkness.

Surely these incidents make us think furiously. Is our self-denial on the same level? Are we willing to make our gifts more sacrificial that our missionaries may have to sacrifice less?

ONCE our Master said in effect, “Is it really necessary?” There was sacrifice ahead which He would fain have had “pass from” Him. But that sacrifice was “necessary” for your salvation and mine, and He accepted it. By comparison nothing we can give is too costly.

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## SELF-DENIAL—SERVICE

By E. ANSTIE BOMPAS, Chairman, Medical Committee

SELF-DENIAL may be imposed for the sake of self-discipline, but it may be undertaken because of some compelling motive that transforms it from an arduous task into the means of achieving a great purpose. When Christ called His disciples to a life of self-denial it was to make possible a life of fellowship with Him “Who went about doing good.” How many there are who would gladly serve with Him in some mission field, and who would count it highest privilege to give time, talents and energy to service in India, China or Africa!

Christ's ministry of succour and healing did not end in Palestine. He asks us to help Him express His redeeming love in caring for the “great multitude of impotent folk, of blind, halt, withered,” the fever stricken and the lepers who gather about our mission areas. To visit the Pool of Bethesda with the Great Physician, to be able, in His name, to give back sight to the blind, to touch the lepers and bring back health, to ease the pain of the suffering and to soothe the aching

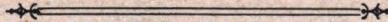
cry of a little child—who would not share in such ministries?

WE can share in them, for our gifts are changed into ministers of healing for which multitudes are waiting. Our self-denial offerings are transmuted into the Christ-like service of healing.

It is not long since we heard of the rapid growth of the leprosarium at Pimu where “the only limit to the continued development is that of money,” and where the workers “have to turn away applicants for this village because they cannot afford to take any more.” From China news comes of prices which so soar that hospital requisites are costing more than twice as much as in pre-war days. In India, too, there are considerable rises in prices.

Are the essential supplies to be reduced, or shall our gifts be increased to meet the extra costs?

Gift and Self-Denial Week provides us with an exceptional opportunity to make our offering “as unto the Lord.”



# "GIFTS AND SACRIFICES"

By J. B. MIDDLEBROOK, M.A.

IT is a Christian habit to turn to the Scriptures. What a quarry is there of helpful and apposite words of guidance and leading. The very moment I began to ponder again the title of our B.M.S. Gift and Self-Denial Week (October 31st to November 7th), there leapt to my mind the phrase "gifts and sacrifices." Three times at least in the Letter to the Hebrews is this collocation made.

The writer is referring to the high priest of Aaronic descent, and probably to the offering that he is called upon to make during the Day of Atonement. He evidently means by "gifts" vegetable offerings, and by "sacrifices," animal offerings. In chapter 8, verse 3, when he contrasts Jesus as High Priest with the high priest of the Old Covenant, he says that it was necessary that He should also "have somewhat to offer." It is well for us to recall what it is that He did actually offer, and to bring our own gift to the Cross itself, setting our sacrifices in its radiant light. Such is the intention of the Apostle Paul, of course, in Second Corinthians, chapter 8, verse 9, when he

says, "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."

The words "Gift and Self-Denial" follow the same order that is found in this brief quotation from the Letter to the Hebrews; but there is also point in reversing the order, and saying "sacrifices and gifts." When the word "sacrifices" is put first, there is then the happy suggestion of gifts being the result of self-denial; that we do with less, so that others may have more. But when the original order is allowed to stand, namely, "gifts and sacrifices," or "Gift and Self-Denial," sacrifice then comes as the climax, and the emphasis falls upon the act of offering itself. The gifts have been collected. Self-denial has produced its results. The great moment has come when, within the veil, the representative of the people turns to the altar, his eyes filled with the glory of God, and his hands with the people's gifts.

## ABOUT SEVERAL MATTERS

### GIFT AND SELF-DENIAL WEEK PLANS

1. Leaflets and envelopes will be sent to churches early in October.
2. They should be distributed to members of churches and congregations on or before Sunday, October 31st. In some churches they are delivered at the members' homes.
3. Pulpit announcements, calling attention to the Week will help.
4. Envelopes with their contents should be received on Sunday, November 7th. Some churches do



DR. M. RIGDEN GREEN

this separately from the normal collections.

5. The Sunday School and week-evening organisations may be included in the effort.
6. If more leaflets and envelopes are needed, they can be had on application to the Mission House, 19, Furnival Street, London, E.C.4.
7. Should too many leaflets and envelopes have been sent, the return of the surplus will be appreciated in view of the paper shortage.

MURIEL RIGDEN GREEN, M.B., Ch.B., was educated in secondary schools and took her medical course at Birmingham University. She has served as Sunday School teacher and in other forms of church life.

A member of her father's church at Sandy, Beds., she is appointed to India where her sister, Ivy (now Mrs. Nicklin) is a missionary. Her brother, Paul, is also an accepted candidate for service in India.

## ABOUT SEVERAL MATTERS

### St. Luke's Day

Each year for several years, more and more ministers have used the Sunday nearest to St. Luke's Day, October 18th, to direct the attention of their congregations to the medical arm of the B.M.S. More again will do so this year on Sunday, October 17th. Literature specially prepared for this purpose may be had on application from Mrs. Moorshead at the Mission House, London. This observance will prove stimulating to our congregations and a fitting preparation to Gift and Self-Denial Week which begins a fortnight later.

\* \* \* \* \*

Palwal

THIS morning, Sunday, I went to Nimka with our evangelist who took a service there. For the first time we got the women to attend with the men, and they listened very well, too. For the collection, a big sack was brought, the first-fruits of the harvest which had been given by each family. It was mostly grain and this will be sold and the money sent to the central church at Faridabad.

About ten more men and ten women at Damnikhera, another village, have had their names put down as enquirers. This movement has apparently arisen on its own.

HILDA E. SMITH

\* \* \* \* \*

Berhampore

IT has been difficult to give up Gopalpore. A young man who had asked for baptism some time before, and a friend of his whom he had been teaching, were baptised in the Telugu church in Berhampore as there is no Baptist church in Gopalpore. About seventeen people, including friends and relatives of the candidates, went by bus to the service. The candidates, who were then received into church fellowship, returned full of joy, and the Hindu spectators were much impressed.

HILDA DAWSON

\* \* \* \* \*

**So Lives the Church.** By ERIC C. RUST, M.A., M.Sc. 6d. (by post 7d.). (Carey Press.)

THIS arresting and inspiring picture of the World Church, with close-up views of its life and activity in many countries, has been prepared especially for young people. Mr. Rust is one of our younger leaders, and is minister of New North Road Baptist Church, Huddersfield. This book was used in discussion groups at this year's Summer Schools. It is admirably suited to group use and to individual reading.

\* \* \* \* \*

### The Kingsgate Diary

THIS admirable diary again makes an early appearance. Among its advantages is the one that it not only serves for 1944, but permits of engagements for 1945 being noted. It also includes useful information about the Baptist Union and the B.M.S. 2s. 6d. post free. Kingsgate Press.

## New Carey Press Publications

**FRESH COURAGE TAKE.** The story of recent years of witness in China from the pens of missionaries. Prepared for use in women's meetings, but full of matter for general reading. **1s. 0d.**

**GOD AND COMRADE NORVIC:** The Story of the Factory Padres. By R. E. C. A vivid narrative of a new evangelistic approach to men and women.

**1s. 6d.**

**MISSIONARY PRAYERS.** By R. W. Thomson. For use in Bible Classes, Senior Sunday School Departments, Youth and other Organisations.

**Cloth, 3s. 6d. Stiff Paper, 2s.**

**WHICH OF YOU?** A Medical Missionary Play, By W. W. Bottoms, M.A.

**1s. 0d.**

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**THE CAREY PRESS**

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## ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:  
*General Fund:* Anonymous, 10s.; Anonymous, 10s.; Anonymous, Bootle, Liverpool, 10s.; Anonymous, Bootle, Liverpool, 10s.; C. A. G., Congo, 5s.; "H," at Clydebank, £1; Inasmuch, £10; "M," £1; Private E. Davies, A.T.S., 5s.; Sunshine, £5.

*Medical Fund:* A. W. W., Reader of *Baptist Times*, £5.

*China Relief Fund:* "M," £1; Thankful, £1 10s.

*1942 Celebration Fund:* "F.S.," *Baptist Times*, £5.

## LEGACIES

The following Legacies have been received in recent months:

	f	s	d
1943			
July 1 Miss M. Williams	48	3	6
14 Miss A. E. Norris (£50, W.M.A.; £50, M.M.A.)	100	0	0
21 Anonymous: In memory of Mr. A. H. Osborn	856	0	0
27 Mrs. E. Martin (£50 Gen.; £25, M.M.A.)	75	0	0
29 Mr. A. T. Reeve (B.T.L.A.)	12	0	0
Aug. 3 Mrs. A. Watts	27	14	10
16 Mr. H. A. Stillwell	25	0	0

## Arrivals

20th July, Rev. S. G. Woollard, from Narayanganj.

3rd August, Rev. and Mrs. P. H. Austin, from Kimpse.

## Deaths

12th August, at Finchley, Mr. C. W. B. Simmonds, Member of the Committee of the Society.

21st August, at Kendal, Westmorland, Rev. W. Paton, M.A., D.D., British Secretary of the International Missionary Council.

## Departure

15th August, Dr. R. W. Thomas, for Palwal (not 15th July, as announced in last month's issue).

**The Mission House is 19, Furnival St., London, E.C.4**

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MISSIONARY

HERALD



## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

PAY AS YOU EARN



INDIAN NURSE IN PALWAL HOSPITAL

**P**AY as you earn," the approved method for meeting income-tax demands, is also capable of general application. Christian people, especially, should follow it in meeting their personal and household bills. And, of course, it should be the standard by which we discharge our dues to the work of our church at home and overseas.

It suggests the *time and frequency of giving*, for it might read, "Pay when and as often as you earn." The cultivation of this praiseworthy habit would result in the disappearance of church financial problems. Much of the time lag in missionary giving would vanish if supporters would pay as they earn. Too many

people pay only when the offertory plate passes them, instead of putting something aside whether they can go to service or not. Others give to the B.M.S. when the collector asks them, and not as a matter of conscience. "Pay as you earn" is a reminder that all our giving should be regular and systematic.

It also suggests the *degree of our giving*, for it might read, "Pay in proportion to what you earn." Much giving is mechanical and monotonous. It tends to remain on a dead level what time earnings increase and reserves mount up. Christian giving should be graded to total income and be decided upon in relation to it. "Pay as you earn" is a reminder that giving should be proportionate.

**T**HREE is, of course, nothing new in all this. "Pay as you earn" was current in New Testament times. The Christians at Corinth were bidden to set aside as much as they were able on the first day of the week. Their giving to God was to be systematic and proportionate. And this should be the norm for every Christian.

All this does not exclude any spontaneous and extra giving when some urgent need or sudden opportunity arises. The orderly giver will be eager to respond on such occasions. And all his gifts will be made in relation to the complete self-giving of God in Jesus Christ.

H. L. H.

**THE FIRST SUNDAY IN NOVEMBER**

is the LAST DAY OF GIFT AND SELF-DENIAL WEEK.  
Make it a DAY OF THANKSGIVING and THANKOFFERING.

# EVANGELISM AND LITERATURE

By P. W. EVANS, B.A., D.D.

*Baptist missionaries have a great record in Bible translation. Something of the work of Carey's successors in providing The Word for every man in his own tongue and in preparing Christian literature, is told here by the Chairman of the Bible Translation and Literature Committee.*

IT was a fine instinct that caused Holman Bentley, when translating the New Testament, to let his young son type out from dictation the words of Matthew xix. 14 : "Suffer the little children to come unto Me." Thus a child's hand first wrote in the Lower Congo tongue the words that are every child's birthright. The translation work of our Society is a partnership in which little children and older people by prayer and gifts co-operate with the toil and genius of the missionary translator.

Much has been said during the recent Celebrations about the linguistic achievements of Carey and his comrades, but it is imperative to remember that the work still goes on. For over a hundred years we have had a special organisation devoted to this service, and it is now an integral part of the B.M.S. under the name of *The Bible Translation and Literature Committee*. The double title should be noticed, for attention has to be given not only to the preparation of versions of the Scriptures, but also to the provision of religious literature. The Tambaram Conference in 1938 had before it a report which stated that "hardly anywhere is the production of Christian literature keeping pace with progress in literacy and the growth of an educated community." A Christian community which does not possess an adequate literature about its faith will be intellectually stunted ; there will be little growth in the real assimilation of the faith, its intellectual justification will not be grasped, the adaptation of what is at first a foreign belief to the thought-idiom of the people will be retarded ; in a word, Christianity will scarcely become indigenous and hardly at all propagandist. Such Churches will be doomed to the sort of stagnation exemplified by South American Romanism. Nor can the provision of literature be wisely confined to directly religious topics ; our Committee has, for instance, aided the preparation of a book on hygiene,

as well as hymn-books and Scripture lessons, for the Lokele people, and a three-volume Church History for the use of students at Kimpese. The mention of Church History illustrates the importance of Christian literature, for the Younger Churches will be slow to enter into their full heritage as members of the Universal Church unless they know something of its early story. For lack of knowledge of Church History, too, many of our people in the home churches are provincial when they ought to be imperialist.

OUR missionaries have to their credit linguistic achievements which, because of their modesty and our unimaginativeness, have been quite insufficiently recognised. One fairly recent instance is J. H. Lorrain's *Dictionary of the Lushai Language*, the fruit of forty years' toil. Every decently - educated British Baptist knows the story of Lushai evangelism ; does he know this side of the story ? Mr. Lorrain's work has been published by the Royal Asiatic Society of Bengal, and the School of Oriental Studies has printed a *Lingala Grammar* written by one of our Congo missionaries. These two cases are representative of others, and they show the experts' estimate of these volumes.

Of course, though, the chief interest of the Literature Committee is in Bible translation. Great names clamour for mention, but I name none, since to omit any would be unjust. Whilst we glory in the work of our translators, we must not overlook the fact that we are doing less than we did, and far less than we ought. We have published Scriptures in nineteen languages in Africa, but there are fewer people doing translation work now than thirty years ago. The Upper Congo still lacks a complete Bible. Apart from the need of new translations, continual revision is necessary. At present revisions are being made of the Oriya Bible (by a joint Committee of Lutherans

and American and British Baptists), of the Lushai Bible, and others. In all this work, our Society co-operates with and is helped by the British and Foreign Bible Society and the United Society for Christian Literature. Thus unwise and sectional effort is avoided, and the utmost use made of available resources.

Let me refer readers to Thomas Lewis's *These Seventy Years*, in Chapter XXIX of

A detailed survey of this side of our work is given in *A Century and a Half of Bible Translation*, by C. E. Wilson, B.A., D.D., 6d. net, by post 7d.

## AFRICANS ADRIFT

By W. HEDLEY ENNALS, Yakusu, Congo

*The inrush of Western commercialism has swept over Congo and is carrying the primitive African into a new and bewildering world. More than ever he needs to find a sure anchorage in Jesus Christ. Our missionaries are alive to this situation.*

DR. EDWIN SMITH says in *The Golden Stool*, "The African is being cut away from his old moorings. Contact with Western civilisation makes it for ever impossible that he should remain as he is, or get back again to where he was." These words, written in 1926, are more than ever true to-day. The speeding up of production, the recruiting of native soldiers, the sending of an ever-increasing number of workers to the mines, all accelerated by the necessities of war, bring this problem of Africa Adrift before our notice with poignant urgency.

The drift away from the village has been in progress for many years. It seems to be all but inevitable with the increasing demands for labour which the development of Congo requires. Unfortunately the drift away from the village means also the drift away from such social and moral restraints as native life for generations has afforded. Much of the social code of the pagan world was unsatisfactory, as it was based on crude

which he will find a better picture than I can give of the importance, difficulty and glory of the work of the translator—yet this work would be wasted were there no organisation to publish and distribute it. The translator is the indispensable ally of the evangelist (usually he is himself an evangelist), and the Bible Translation and Literature Committee is proud to be the handmaid of both.

superstition and fear. It was inevitable that, with the advent of trade, education, travel and unified government, these insecure moorings should no longer hold the lives of the people, and that the younger and more adventurous spirits, at least, should be carried away by the new currents into wider and deeper and more dangerous waters.

THE Christian gospel comes into the very heart of this problem. However much we may deplore the drift from the villages, we are unable to prevent it. The Church seeks by giving Christian teaching in the village schools to prepare the young life for the inevitable break with the past and, more particularly, to equip them with a faith which shall prove adequate whatever the currents and storms.

It is the supreme task of the Congo Church to make faith real. It must help the people to realise that, in place of the old sanctions and taboos which governed village life and conduct, we have a new



WHERE CONGO'S FUTURE CHRISTIAN LEADERS ARE TRAINED.  
DINING HALL AND DORMITORY, WATHEN

law, a new life and, most of all, a Saviour in whose strength men may become steadfast and strong. Everything about us urges the implanting of this faith in the hearts of our people. For without it life is lost and truth becomes subservient to subterfuge : superstitions become the weapon of the sophisticated to serve private ends at the expense of the credulous ; and the wearing of European clothes the sinister accompaniment of a lost soul.

One of the ways in which the old creed of animistic Africans failed was that their " gods " did not travel. They were ancestors who inhabited the old village sites and gardens. Accordingly, a youth who left home for a distant plantation, mine or other employment under white direction, was taken out of the old environment and, at the same time, out of the influence of the old restraints. Of course the same can be said of youngsters who leave their village homes to come and attend school on a mission station. *But there is this big difference.* On a mission station a determined attempt is made to make up for what is lost by implanting in heart and mind a new standard of values based on the Christian faith and on the belief that every man and woman may become a child of God by faith in Jesus Christ.

SO great are the currents of the new world in which these young folk find themselves that it is to be feared our success is only partial. Even some of those who leave their village homes with the intention of returning there later as teacher evangelists, sometimes feel the swirling currents of ambition, with the result that village life is robbed of the help they might have rendered. Of course, efforts are made at the great Company Plantations and Labour Camps and at the big native cities that cluster round Stanleyville, our provincial capital, to bring the stabilising power of Christ to bear upon the folk who have drifted away from the old moorings.

#### Dr. C. E. Wilson

THE Laymen's Movement organised a lunch in London on October 4th, to mark the conferment of the degree of Doctor of Divinity, *honoris causa*, on the Rev. C. E. Wilson, B.A. The hood and diploma were presented by Dr. J. H. Rushbrooke, President of the Baptist World Alliance, on behalf of

More than ever our young men are being sent further and further afield. Some of them have been fortunate in coming into touch with Christian agencies far from their homes. But the general effect of this dispersion is likely to be a great weakening of the moral ties unless, by the grace of God, a new directive force is born within their lives to steer them from the cataracts of destruction into the channels of salvation and service.

It often happens in time of storm or flood that a Congo canoe breaks from its moorings and floats down river. The common practice is for anyone who sees it to " covet " it for the owner, and to return it to him expecting a reward. Our special concern is not for the reward, but to return drifting men to God. We covet them and claim them " on the behalf of Christ."

SOME time ago a pleading letter came from a Christian clerk who had been trained in a Lower Congo mission and who now found himself in the strange environment of a great mining centre of Eastern Congo where there was no Protestant missionary or organised witness. We were able to arrange for a missionary of another society to visit this district. In acknowledgment of this service this young man, on whose heart the needs of his fellows of many different tribes were laid, wrote recently in excellent French : " We do indeed thank you sincerely for having made these arrangements for us. While we give God our Father thanks that He sent us this servant of His to this country where we find ourselves, we, on the other hand, pray God that He may give us His Spirit that we hold fast that which we have studied, and that we may be able to press His claims upon those who are still living in heathenism and bring them to Jesus the Lord."

This is the faith. This is the anchor. This is the sure mooring place for all who are in danger of drifting.

President F. W. Patterson of Acadia University. Principal Dakin presided at this ceremony, and the Right Hon. Vincent Massey, High Commissioner for Canada, spoke. Speakers at the representative lunch included Mr. H. L. Taylor, Dr. Charles Brown, and the Rev. B. Grey Griffith, B.D.

# A CHINESE VILLAGE CHURCH

By A. KEITH BRYAN, Weinan, Shensi, China

*Vitality in a small remote village church is the key note of this article. It may suggest similar possibilities in churches at home.*

**M**IN-CHIA-TSUN is forty-five miles east of Sianfu, Shensi province. A Christian church has been established here for over thirty years, but it has suffered much from famine, civil war, banditry and persecution. In recent years the local situation has improved and the life of the church has grown.

In the spring of 1941 funds were received from the Nanking Theological Seminary for the development of the Rural Church in Shensi. Min-chia-tsun was chosen as an experimental centre for concentrated work in a small parish which includes a market town and twenty small villages within a two-mile radius. Mr. Chang, born at Fuyinsun (Gospel Village), trained in our Sanyuan Bible School and the Nanking Theological Seminary, was appointed to reside at Min-chia-tsun and supervise the work. Miss Fan, a woman evangelist, was also appointed.

\* \* \* \*

**H**ERE are some items from this church's programme for 1941.

1. A survey of the district and in particular of the homes of church members and learners.
2. A fortnight's class during the summer for women and children, to teach reading, Bible stories, singing and games.
3. The presence of several church leaders at a united Anglican and Baptist summer school.
4. The renovation of the chapel to make it more worshipful.
5. The formation of a young people's fellowship.
6. Special autumn meetings, including an open-air baptismal service.
7. The decision of the church to emphasise individual evangelism.
8. Literacy classes to teach villagers to read.

## RISING LIVING COSTS IN CHINA

**M**ORE facts and figures have been received about living costs in Shensi, China, as they were a few months ago.

Flour is £10 per 50 lb. bag.  
Coal is £63 per ton.  
Candles are £1 2s. 6d. for six.  
Meat is 8s. per lb.  
Sugar is 15s. per lb.  
Soap is 5s. a bar.  
Boot polish is 10s. a small tin.  
Cheapest calico is £3 per yard.  
Chinese red tea is 11s. per lb.  
Eggs are 6d. each.

The latest information received by cable is that these and other prices have risen a further 100% since May.

9. The selection of five homes in which ideas for Christianising the home could be put into practice to show what a Christian home should be like.
10. The posting up of occasional news sheets.
11. The building of a classroom and guestroom by the work and gifts of the church.
12. Special celebrations at Christmas.

\* \* \* \* \*

**F**URTHER efforts were made in 1942. These included:

1. New Year Evangelism in which church members brought non-Christian relatives, neighbours and people in other villages daily to listen to the Gospel.
2. A week's special class for lay leaders to teach the better use of Sunday in church and out of it.
3. A series of meetings to advocate truly Christian homes.
4. Health work, led by a young Chinese Christian military doctor who said the local church was his "one bright spot in a dark world."
5. Agriculture—the introduction of improved methods and stocks among a church membership that is almost exclusively agricultural.

\* \* \* \* \*

**D**URING the year five more converts were baptized, thus bringing the total membership from twenty-six at the beginning of 1941 to thirty-eight at the end of 1942. We look back with gratitude to God for what has so far been achieved. We look forward hopefully to what the future may bring, for our trust is in God. We give Him the praise and glory.

# ABOUT SEVERAL MATTERS

## Prevailing Prayer—A Story from the Past

**G.** D. BROWN was among the pioneers on the Upper Congo, for he first went there in 1892. After a bad attack of black-water fever, he was invalided home the following year and returned to Congo in 1894. Fred Oram had just died at Upoto and Brown was sent there. His previous bad form of malaria recurred. So his colleagues insisted that he should go home. A passage was secured for him on a Dutch trading steamer, as the *Goodwill* was not expected for some months. He travelled down river as far as Monsembi, so refreshed by the journey that he offered to stay there. His offer was accepted, as Mrs. Stapleton was going home and her husband naturally wished to accompany her as far as Stanley Pool. After this Stapleton planned a two-months' journey on the *Goodwill* up the Mobangi to survey the hinterland of Monsembi. This left me with Brown on the station.

In less than a month Brown's trouble reappeared. He was a brave man and a good patient, but he grew steadily weaker. Then a wonderful thing happened. Unexpectedly the ever-welcome cry "Sail O!" rang from village to village along the bank. Presently the *Goodwill* came in sight, and was soon at the beach. Something had happened to change the steamer's plans, and here were Stapleton, Mr. and Mrs. Glennie and S. M. Field—all experienced Congo hands.

They took complete charge of my patient and nursed him incessantly through the night. In the morning they were sure that he had turned the corner once more. Two or three days later they took him on board the *Goodwill* en route for home.

When they had gone, I turned over the leaves of my neglected Prayer Union Calendar, to find that on that very critical day it was for G. D. Brown that our Prayer Partners at home were praying.

H. T. STONELAKE

\* \* \* \*

## For 1944

**T**HE illustration on this page is a reminder that the 1944 Prayer Calendar is ready. Only a limited supply is available and early orders are advised. Please do not order more than are definitely required.

## PICTURES FROM PATNA, INDIA

### Evangelism

"**F**OR our 1942 Evangelistic Week, I opened a bookstall outside our compound gate. I spent the week at this work, and my High School boys threw themselves enthusiastically into it. Bibles, Gospels, and tracts in English, Hindi, Urdu and Bengali were on sale. Much can be said of our experiences of talks and discussions and laughter with advocates, teachers, doctors, college and school students and folk from the outside villages as they thronged the stall.

### Commendation and Criticism

"**I**T was thrilling one morning when a Hindu doctor, an old student of the college hospital, pushed his way through the crowd, took up an English Bible and, holding it aloft, said unhesitatingly to the people around: 'This is the best book in the world!' That evening, a young man pressed through the throng, picked up an Urdu Gospel, and dashed it among the books on the stall with the exclamation 'Rubbish!' That was a grand opportunity for displaying our wares, and over one dozen Gospels were sold in ten minutes.

### The Message Gets Home

"**W**E were not the only stall-holders in the Bazar. On our left there was a Hindu fortune-teller who happens to be a great friend of ours. He earns his livelihood by means of parrots trained to pick up bits of paper on which one's future lot in life is written. A Mohammedan charm-seller sits on our right. His wares are supposed to keep away all the evil spirits that trouble the mind of man. But in spite of all his supposed power, he could not keep away the persistent evangelistic spirit of my boys who saturated him with the Gospel message.

"It was a week of experiences, and we felt that much was achieved."

VAUGHAN WALTERS



THE 1944 PRAYER  
CALENDAR,  
2s. Od. Postage 2d.

\* \* \* \*  
**C**ONGO'S contribution to the Celebrations Fund is £1,093. Every station area took part.



CHURCH COUNCIL, ORISSA, INDIA.

*Second Row*—MR. JABEZ PETRA, REV. D. T. ROBERTS, REV. J. CROSS, REV. E. R. LAZARUS, MR. P. K. DAS, REV. W. C. EADIE, REV. B. F. W. FELLOWS, MR. C. DAS, MR. B. PRADHAN, REV. J. H. E. PEARSE, DR. E. G. WILKINS, REV. K. F. WELLER.

*Third Row*—MR. G. PANDA, MISS E. C. WIGNER, MISS L. M. CASE, MRS. SUMATI PRADHAN, MRS. B. PRADHAN, MISS A. SAHU, MISS D. M. WEBB, MISS I. D. JOHNSON, MISS L. M. QUY, MISS L. NAIDU, MRS. R. PRADHAN, MRS. ROBERTS, MRS. WELLER, MR. M. LAZARUS, REV. S. E. E. PAYNE is in the back row.

## AFTER TEN YEARS

*Narayanganj in Bengal has long been a centre of B.M.S. work. The Rev. S. G. Woollard, who has lately reached this country after service there, sends us this report of steady but sure progress.*

**I**N 1933 there were four churches in the area for which we were responsible. Two were Bengali and two aboriginal. Their total membership was about fifty-two. There were also four primary schools in the aboriginal part of the field. Three Bengali evangelists, one colporteur and four teachers were associated with me. I was also responsible for the English services and was designated "Our Resident Minister."

Now there are seven churches, the three additional ones being among the aboriginal Garos. There have been 163 baptisms in the decade. The church membership has increased to 170 and the Christian community to 561. The schools have increased to seven, while the contributions have advanced from about Rs. 120 to Rs. 913.

The English work has also been encouraging. Ten years ago attendance at the services was rarely more than eight. Now it seldom drops below twenty, and, at my last communion service, seventeen were present.

This progress is the more heartening when it is remembered that, for the last seven years, our staff has been reduced to one Bengali evangelist and one colporteur with an untrained evangelist. I have been able, however, to train another aboriginal evangelist, and he is at work.

While some figures can be given, there is much more that cannot be tabulated. God has, indeed, done marvellous things during these ten years.

\* \* \* \* \*

### Cut Off

**M**ISS GEERTRUIDA REILING, who has been a member of our Yakusu staff for twenty years, is connected with the church at Stadskanaal, Holland. This extract is taken from a letter received recently from her by a correspondent in this country.

"When I returned to Yakusu from the Cape in January, I was glad to receive a letter from home. They were all well at the time of writing (September, 1942), and I have had no news again. Father and mother were married sixty years last May. All my brothers and sisters with their families came home for a day. With the news as it is now the hope is growing stronger that some day we shall be able to send letters to them and they to us, and probably I shall be able to go and see them."

This is a reminder that many missionaries are cut off from relatives in Europe.

## ABOUT SEVERAL MATTERS

### Miss K. M. Franklin

AT the funeral service for Miss Katharine Franklin, who died in Sianfu, Shensi, in July last, a large congregation of colleagues and Chinese and Western friends gathered to rejoice together at the life of service she had given to China. The Chinese pastor conducted the service; the girls from the school, in which she herself had taught years ago, sang the Pilgrim's Song. Later, at the graveside, after the brief committal service, the congregation sang "Jesus lives, no longer now can thy terrors death appal us." As the company separated someone remarked, "Something has been achieved in this place when you get a Chinese audience singing 'Hallelujah' at a graveside."

### Advance in North India

AN interesting outcome of the Ter-Jubilee Celebrations in India is reported from the Baraut district in the north-western United Provinces. A recent Summer School here suggested that a worthy memorial would be the erection of Carey churches in fifteen village centres. This was enthusiastically approved by the District Workers' Committee.

Thirteen villages are to have small buildings of sun-dried bricks, and two larger and more substantial ones. It is also hoped to enlarge the present building in another village and to build a new church in Baraut to take the place of the existing one in a rowdy part of the town.

An estimated sum of Rs. 8,000 will be needed (apart from any mission grant towards the new Baraut church). The local Christian community is set to raise Rs. 5,000, and it is hoped the 150th Anniversary Fund raised in India will contribute Rs. 3,000.

All church and mission workers in the district, both Indian and European, have promised a month's salary, and over Rs. 1,350 are in hand.

For people whose average family income is reckoned at about Rs. 10 a month, this is an enterprise which will demand sacrifice and self-denial. But they have shown already that they are capable of great things. The erection of these simple buildings will serve to ensure regular services and to develop a Christian community consciousness greatly needed in our villages. Above all, it is a permanent witness to Christ.

\* \* \* \*

### Weak Things are Used

"ONE wonders at times that the work of the Kingdom can go forward when the human tools are so poor and the material equipment so scanty. But, happily, these things do not go by men's standards. Last year in our district alone, our most backward village teacher-evangelists were the means of bringing more than two hundred people to Christ and into the Church. Many more have been influenced in the right direction. That is the sunny side of the picture and we thank God for it. There are also many anxieties and disappointments."

EILEEN M. YOUNG,

J. E. YOUNG,  
Yalikina, Congo.

### A Tribute to the Carey Press

"I have received the Sunday school prizes, and would like to tender my sincere thanks for the very excellent selection you have made. I shall retain your address for future orders, as you have given more than satisfaction."

H. A. HITCHMAN.

The Carey Press is worth consulting, not only about prizes, but about gift-books for birthdays, Christmas and other occasions.

\* \* \* \*

**Concerning Believer's Baptism.** Edited by Frank Bryan, M.A. 78 pp. Cloth, 3s. Kingsgate Press.

**T**HE Revs. R. L. Child, A. Dakin, G. Henton Davies, J. B. Middlebrook, R. Guy Ramsay, A. C. Underwood and the editor have contributed to this book, with the result that a comprehensive treatment of the subject is given. Missionaries, as well as people at home, should find it of value.

## CAREY PRESS : LATEST PUBLICATIONS

**FRESH COURAGE TAKE.** Recent years in China told by women missionaries. Is. 0d. (postage 2d.)

**GOD AND COMRADE NORVIC :** The Story of the Factory Padres. By REC. The record of a new evangelistic approach to working men and women. Is. 6d. (postage 2d.)

**MISSIONARY PRAYERS.** By R. W. Thomson. For use in Youth Organisations. Cloth, 3s. 6d. Stiff Paper, 2s. 0d. (postage 3d.)

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**THE GOLDEN BOOK OF LOO.** By J. R. Evans. An entrancing mystery story for children. 3s. 6d. (postage 4d.)

**BRIEF BIOGRAPHIES OF LEADING LAYMEN.**  
7. Sir George W. Macalpine, J.P. By C. E. Wilson, B.A., D.D.

8. Alfred George Jones : Missionary in China. By E. W. Burt, M.A. 6d. each (postage 1d.)

**19, Furnival Street, London, E.C.4**

### ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—  
**General Fund :** Anonymous, Bootle, Liverpool, 10s. and 10s.; Anonymous, Fox household expenses, 5s.; Anonymous, Hastings, increased cost of living fund for missionaries in China, £1; Eileen Bierumpf, £1;

**Medical Fund :** E. M. W., Watford, relief in China, 10s.

**China Relief :** Grateful, £1.

### Births

7th August, to Mr. and Mrs. G. E. Bingham, of the Calcutta Press, a son—Edward Hugh.

19th September, at Thysville, to Rev. and Mrs. H. J. Casebow, a son—Michael Paul.

### Death

11th August, Miss J. M. Tritton, Honorary Member of the Committee.

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## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## THE MESSAGE OF CHRISTMAS



A CHRISTMAS TREE, SINCHOW (Page 93)

FOR the twelfth time within my own memory our country finds itself at war on Christmas Day. Has Christ failed? Is the keeping of Christmas a mockery? No! Christ has not failed—He has never been sufficiently trusted. He has been unable to do His mighty works because of our unbelief. If Christianity has failed, so has every other faith that has dreamed of a war-less world. But Christianity has inspired a hatred of war that will yet triumph. And so, with hearts saddened and repentant but undismayed, let us keep the Feast.

In the beautiful stories of the first

chapters of Matthew and Luke we have the very poetry of the Incarnation, mingled, like all poetry, of fact and prophecy. The Babe of Bethlehem is the promise of man's true destiny: and in the group of figures round His cradle we behold as in a mirror the true society that should be.

HERE is the first message—"Immanuel: God with us." In Christ God entered into a new unity with mankind which marks the turning-point in human history. Like Ulrich von Hütten, Jesus gathered the spear-points of evil to His heart, that those who follow Him might pour through to victory. "This is the victory that overcometh the world, even our faith." It still seems far off, that triumph: but it is sure.

Here, at the manger, we see man in all the right attitudes, in which alone the Kingdom of God can be achieved. First, man in touch with the spiritual world—listening to the angels' song, following the star. When Heaven is ignored, violence and unrestraint rule. A Sheriff of the Edinburgh Court said recently: "You can keep morality without religion for about a generation: then it begins to wither."

It is possible to hear the heavenly voice and disobey it; to hear the angels' song and turn a deaf ear to it. That is indeed the tragedy of a sinful world: "He came unto His own, and His own received Him not." The roll of the Kingdom is made up of those who "were not disobedient to the heavenly vision."

Here, again, is man on his knees before Christ, and so ranged side by side with his fellow-man. See what diversities are here united ! The Wise Men and the Shepherds represented different faiths, different nationalities, different social classes, different cultures. They are all one at the feet of Jesus. It takes a supernatural bond to create the unity that is

man's natural birthright. Christ did it in the days of the Apostles. He is doing it again to-day on the Mission Field, even in the midst of a devastating war. Christmas summons us, therefore, not to sentimental adoration of the Babe of Bethlehem, but to participation in that new humanity which He is creating.

W. HOLMS COATS

## HOW THE LEPER CHRISTIANS KEPT CHRISTMAS

By PHYLLIS E. SIDEY, B.Sc., Gaya, India

*The Society's ministry touches lepers in India, China and Congo. Here is an account of what Christmas means to lepers in Gaya, India, where Mrs. Sidey and her husband have worked for twenty years.*

FOR weeks the leper Christians had been thinking about the Great Day of the year—Christmas. Last year they had been a smaller company than before, for their leader and others had left, war clouds darkened their horizon, and they wondered what the coming festival would bring.

Christmas Eve came at last : practices and preparations were over, and two small groups of lepers, one of men and the other of women, made their slow way to the place prepared for the Christmas Eve singing party. Soon the singing was in full swing, and Hindi, Urdu and Bengali Christmas hymns set to haunting Indian melodies, accompanied by a drum, followed each other with increasing vigour and volume. The singers' hearts were stirred with emotion and their crippled hands clapped to keep time. The sturdier ones sang far into the night.

CHRISTMAS dawned bright and cold, and the Christian lepers sought each other out with the greeting " May the Great Day's blessing be yours ! " The verandas of the Christians' quarters, festooned with yellow marigolds, looked gay in the morning sun as the patients passed to and fro, eager to finish their cooking in order to prepare themselves for the afternoon service. Sarah, the head of the women's compound, who cares for the more disabled patients, had many willing helpers, for all knew that she would again

take Mary's part in the " drama," and put on the soft blue sari, carefully kept from one Christmas until the next. The leper children came early from their home two miles away, and gladdened many hearts besides their own mothers'.

At half-past one, parties of visitors from the town began to arrive. How cordial were the greetings and what a number of gifts were finding eager and excited recipients ! The leper children were delighted with their necklaces, small toys, Christmas pictures, and with their warm pullovers or gay frocks.

Visitors from the mission compounds included Sarah's own daughter, Shanti, with other healthy school children from Patna " boarding " school. How proud and thankful were the leper parents to see again their children, saved from disease and cared for ! Here were the missionary's own children and the evangelist, who takes daily classes for the lepers, with his wife and children. There was the pastor of the town church with his wife and children. How pleased the lepers were to see each relation of their helpers and friends and to share some of the joy, denied to them, of family life !

GAILY clad visitors and patients made their way through the asylum grounds to the chapel. The lepers seated themselves on straw mats on the mud floor, newly plastered for Christmas, whilst the visitors, healthy children and staff sat on benches around and behind the

missionary superintendent who conducted the service. Outside a large crowd of Hindu and Moslem patients squatted in rows on the grass, to listen to the Christians' Festival Service through the open space above the low walls of the chapel.

The service opened with the joyful singing of Indian carols by the lepers, some of whom then proceeded to give a simple Nativity Play. This was done with such sincerity and reverence that visitors and patients alike were moved to worship and all shared with the shepherds and wise men as they knelt and sang the Hindi translation of "O come, all ye faithful."

After a few words from the pastor, the bright-saried healthy schoolgirls and teacher visitors sang delightful items of Indian carols, new to most of us. A thin khaki-clad army doctor gave the address. He is a medical missionary called up for war service, and he spoke of the power which God gives, through the coming of the Babe at Christmas, to those who will receive Him. Again the lepers burst into song, while one of their number brought round the offertory plate. No one touched it, but all dropped in their



GATHERING FIREWOOD, BOLOBO  
(Page 94)

precious Christmas offerings. After a prayer of re-dedication, the radiant lepers raised their watchword cry, "Victory be to the Lord Jesus!" Then gathering their mats together, the congregation broke up to talk to the visitors.

AS the groups wended their way back to the entrance, there were many happy echoes of the service—the powerful address, the touching drama—and cheery anticipations of the Christmas dinner on the following day.

Although the Christmas distribution of clothing and food had to be cut down owing to war conditions, the Christian lepers asked that part of their Christmas fare should be reserved so that all the non-Christian lepers might have a share.

Group by group the visitors departed, marvelling at the joy of the leper Christians. The sun was setting and the wind blew cold, but our leper friends trudged back to their quarters, full of gratitude for the glad fellowship of a wonderful Christmas Day, and with their spirits made brave to face the future in the assurance of God's amazing love in sending Jesus to earth to be their Saviour.

## A CHRISTMAS CELEBRATION

By STANLEY F. THOMAS, M.B., B.S., India

*Dr. Thomas, who is on War Service, describes how soldiers in India kept Christmas Day last year. Similar services which will be held wherever our men and women are this Christmastide will form a link between them and us who keep Christmas at home.*

IT was a wonderful morning. A haze of mist lay over the valley, and the trees were shrouded in an ill-defined flimsy cloak which gave them an appearance of aloof unreality. As the sun got up, mist gave way to brightness, and the whole countryside seemed alive with beauty and sensitive to the joy that was ringing through the world—*Glory to God in the highest and on earth peace, goodwill towards men.*

It was a small bamboo hut—the surgeon's consulting-room, in actual fact—a table was set with flowers and the room arranged with a variety of stools and boxes. It was a quiet place in a busy Camp, and the stillness was only broken by the intermittent gobble of impatient geese and the spasmodic clatter of human feet upon the loose stones outside. The Camp had awakened to a new day when something unusual was

in the air, a something that could not be described—a Hope, a Promise, which for most would mean just a day of "excused duty," and maybe an extra ration of sweets and fruit. It was to catch its deeper significance that there gathered in this little room a group of seven men. They knew of something which, many years ago, happened on that day and which still lives in the hearts of men to give them courage and endurance in the struggle to establish the Kingdom of Heaven on earth.

**H**EADS were bowed in silence for a moment, and then an Officer began to read :

"When the fullness of time was come, God sent forth His Son... that we might receive the adoption of sons.

"The Word was made flesh and dwelt among us...

"The kindness and love of God our Saviour toward man appeared.

"Thanks be unto God for His unspeakable gift."

Yes, thanks indeed—our thoughts were liberated into an ecstasy of gratitude, and through the feeble medium of words we tried to express the tumult of praise.

"We thank Thee for the Babe of Bethlehem, born for us and born to die for us : for the simplicity, wonder and beauty of His coming and the sure hope that in Him there is life for us and for all men.

"We thank Thee that we live in a Pentecost when the young see great visions and are strengthened to do great tasks, and the old, being able to see far horizons, do speed them on their way.

"We thank Thee that the world over, men have cause to look up and lift up their heads for their redemption draweth nigh.

"We thank Thee that the quiet mind being stayed on Thee can pass through hurry and turmoil with tranquillity and be at peace.

"We thank Thee, Lord, that we have Thyself for our guide and friend, O Thou most wonderful in the realm of love."

**T**HANKSGIVING led to a deep yearning for better things in our own lives, for a nearer approach to the lovelessness we see in Jesus and for a more consecrated devotion to the things that concern His Kingdom :

"Give us the wisdom of a loving heart, ever patient and wondrous kind.

"Give us that strong sense of duty which refuses to yield to the inclination of the moment.

"Give us the royal gift of courage that we may do every disagreeable duty at once.

"Give us a true sense of humour that its kindly light and its healing power may relax life's tensions."



CHRISTMAS DEMONSTRATION, BOLOBO (Page 94)

Prayer changes things—it had changed us that morning, and we rose to gather round the manger with a new sense of adoration and a new resolve to worship the Lord in the beauty of holiness. We read together St.

Luke's story of the coming of the Babe and the visit of angels to shepherds and shepherds to the cradle, and then in quiet meditation we recalled the names that had been promised for the Babe :

"He shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

As we saw a helpless child lying in a manger, we recalled the life of the Man Jesus, His incomparable deeds and matchless words, His natural affection for and communion with His Father, His lonely death and triumphant resurrection. The names fitted Him exactly—this was indeed the Christ, the Son of the living God.

With this in our hearts we arose from worship and left our simple sanctuary to face another day garrisoned by the amazing love of God which came to earth at Christmas.

# CHRISTMAS DAY AT SINCHOW

By ELLA HENDERSON SMITH, China

*A special interest attaches to this description of Christmas in China, for missionaries have had to withdraw from Shansi province and the Christians are left alone. Doubtless they will keep this Christmas in faith and hope and we shall remember them.*

CHRISTMAS DAY is looked forward to eagerly by the Christians in Sinchow. Being a minority in a non-Christian community, it is only they who keep Christmas. For their heathen neighbours the Day does not exist. All Christmas celebrations are centred in the Church. There is no Christmas atmosphere on the streets created by gaily bedecked shops and crowds of busy, merry shoppers as at home.

The Christmas season is heralded by the enthusiastic practising of Christmas hymns by various groups: the congregation ten minutes or so before the morning service, the choir, the Women's School and the Sunday School. The pupils of the Women's School begin working on a Play for their Christmas afternoon party. The festival is quite different from any of their national ones with their thronged streets and temples, theatricals, processions of stilt-walkers, etc., in which the general public joins.

The streets of Sinchow are dark and deserted after sunset. Doors and gates are shut and windows are shuttered for the night, so there is no opportunity for carol-singing. But the night of Christmas Eve finds the young women in the Women's School excited and very loth to go to sleep, for before dawn they will slip quietly out of the school gate and into the gardens of the missionary houses in turn and, grouped around a lantern or two, they will burst into song. It is inspiring to be suddenly wakened by singing on Christmas morning. There is an atmosphere of the first Christmas

about it. The missionaries generally get up and greet the singers before they troop off to the next house in the compound.

THE main event of Christmas to the church and congregation is the eleven o'clock service. The church is decorated, not with greenery, berries and flowers as at home, but with scarlet scrolls with texts written on them, paper chains, and strings of small paper flags of all nations. Red is the colour of rejoicing in China and the effect is an atmosphere of joy and gaiety. I specially like the flags of the nations—there is something prophetic and appropriate about them on such an occasion. The people are there with happy smiles and words of greeting on their lips. The service is much the same as most Christmas services at home. It includes Christmas carols, a choir piece, and a Christmas address. But it will not be a quiet service as an unusual number of babies are present, because those who have been born since the last Christmas are brought to be dedicated on Christmas Day. All the hubbub and charm that goes with a crowd of little babies adds to the reality of the Christmas spirit pervading the service, for Christmas began around a Baby! Christmas is a happy time for Christians

in Britain, but for Chinese Christians surrounded by the darkness of heathenism and who know better than anyone else the heritage of fear and superstition from which Jesus has delivered them, Christmas Day is most wonderful!



AFTER CHRISTMAS PARTY, SINCHOW

Another Christmas tradition of Sinchow is the mid-day meal in the Women's School, and the entertainment there in the afternoon. This is purely a women's affair. The preparation of the food to be cooked is another of the Christmas Eve excitements enjoyed by the women of the school, who are boarders, and Christmas not being a Chinese holiday yet, they do not go home for it. Women workers of the church, women evangelists, wives of men evangelists and women missionaries are the favoured guests at this meal, all packing tightly into the hall of the School, doing justice to the steaming bowls of food, and enjoying the happy fellowship. Later in the afternoon, the hall is once again packed with women for the entertainment, the

two chief features of which are the distribution of Christmas presents from the Wants Boxes from England which are very much appreciated, and the play. This may or may not be a Christmas one. The one I remember most vividly was the story of Daniel. It was my last Christmas in Sinchow, and a time of tribulation for our church there, when two of our members were in the hands of the Japanese, and others likely to be seized any day. But we had our Christmas service just the same, and Daniel seemed to come to life that afternoon telling us all to be of good courage.

May the spirit of that last Christmas inspire our Chinese Christians as they now carry on the work alone !

## HOW FAR IS IT TO BETHLEHEM ?

By MARJORIE C. SMITH, Bolobo, Middle Congo

*Christmas came to Congo with the pioneer missionaries. It is now observed in thousands of villages. This account of Christmas Day at Bolobo is typical of what could be written about any mission station.*

FOR some time now, the boarding school girls have been busily engaged in practising their Christmas scenes. Our small spare room is overflowing with their costumes ; gaily striped bedspreads for the magi's robes, grey blankets for the shepherds, a white dress for the angel, a dressing-gown for Herod, and a tinfoil crown and piles of other clothes and properties. The students of the Teachers' Training School, and their wives, have been asked to the first performance, with a number of other folk from the village.

"How far is to to Bethlehem?" "Not very far." As we watch, we feel His presence near. Here in Bolobo, we worship at the manger throne.

On Christmas Eve the girls have their party. The flickering candles on our little Christmas tree light up the circle of eager brown faces as

they sing the children's carol, "Away in a manger." We have not the usual presents to give them this year, but each one receives a book. The babies are not forgotten and are showing off in new woolly vests. Everyone is happy, and in our thanksgiving prayers we remember those other children who do not share our Christmas joy.

WE are wakened on Christmas morning, in the grey dawn, by the sound of carols. Dr. Jones and Mr. Gill have been training the schoolboys for some time, and they sing very sweetly. Before 6 a.m. the girls are out cutting palm branches to build a booth for their feast. Five little girls, looking very self-important in new Sunday dresses, carry our gifts to the other missionary houses. We have barely



CHRISTMAS MORNING PARADE, BOLODO

finished breakfast when the Girl Guides arrive to change into their uniforms for church parade.

*Tappity-tap, tappity-tap*—the drum warns us that it is nearly service time. Everybody is out this morning, and the church is packed. The boys and girls have learnt special carols. *Gloria in excelsis Deo*, rings out their Christmas hymn of praise. Our native pastor is preaching and the people listen with rapt attention. He illustrates the meaning of the Christmas message by an old custom. "Among our people it used to be, that if two women had a feud which, because of their pride, dragged on through the years, and if one of these women had a child, the other would take her water-pot and draw water for her at the river. Taking the new-

born babe in her arms, she would say, 'This woman has been to the gates of death to receive her child. Therefore it is fitting that we should be friends again.' So at the birth of the Babe of Bethlehem it is fitting that we should be reconciled to God."

**B**ETHLEHEM, the place of reconciliation, God seeking out man and revealing Himself in His own Son. "How far is it to Bethlehem?" Here in Congo are many who have seen His star in the East and come to worship Him. His light has shined out in heathen darkness. May there be many more this Christmas who come to know His saving love, led by the brightness of His star.

## CHRISTMAS AND THE LEATHERWORKERS

By MARGARET H. LANGLEY, M.A., Delhi, India

*Our work in Delhi includes a mission to the leatherworkers of whom there are many in the capital. Some of these live in houses under the shadow of the city wall, and many have been baptised. These meet for regular worship on the roofs of some of the houses because they have no church building. Miss Langley describes a Christmas Day with these people.*

WHEN I arrived the congregation had not yet gathered, for these people have no clocks and judge the time by the sun and its warmth. A group of women was sitting on the roof busily embroidering shoes, so I talked with them for a while as they worked. Soon two or three men appeared with baskets of sweets. In peace time these folk enjoy a feast of rice and curry at Christmastide, but now prices are high and food is hard to get, so they were having a modest party of sweets and tea. At last the church secretary arrived and, by the time we had chosen the hymns, a good company had gathered. We were only forty-five minutes late!

Only two of the hymns sung were carols, for although our hymn-book contains many translations of western carols set to western tunes, it has only two written originally in Hindustani and set to Indian tunes.

THE people are poor and under-nourished. The war has made great differences in their lives. Many have more money than ever before, since

they have undertaken work for the government, but they have less food. At present we are experiencing in acute form the difficulties arising from the black market. The Government has tried to control the supply and price of wheat and other necessary foods, but they are almost unobtainable.

Few of the leatherworkers' children go to school. I could pick out a few clean and tidy ones and I knew they had been in our school for a time. There are many schools in Delhi where they should go, for a bye-law says that boys of primary age must attend. But no one sees that the rule is kept. Those who do go are compelled to sit apart from the rest of the schools because of their work and caste. Nobody makes sure that they learn, or bothers to teach them. Even if the authorities ignore caste, the teachers take a note of it.

THESE children need education that they may be lifted from their poverty. Above all, they need Christian education that they may be fitted to take a worthy place in the affairs of the Church and of their country.

# A CENTENARY CELEBRATION

By C. HANMER JENKINS

*For various periods the Society has worked in Norway, Italy and France. This brief account of the Mission in the last-named country will be read with interest and with prayerful sympathy for our brethren there, who are cut off from contact with the outside world.*

A HUNDRED years ago, on December 7th, 1843, the Baptist Missionary Society became responsible for missionary pioneering work in Brittany.

Some Welsh Baptists had visited their Celtic cousins across the English Channel, or the "Sleeve" as the French call it. Appalled at the ignorance and superstitions in Brittany, they called a meeting at Bethany, Cardiff, and appointed a missionary to that land. The first Protestant missionary was the son of a Welsh Biblical commentator, Dr. Jenkins of Hen-goe. John Jenkins arrived in Brittany in 1834, and made Morlaix, a town of some 16,000 people, his headquarters. There were a few Protestants already there and, in co-operation with the French Presbyterian Church at Brest, he became their pastor. From Morlaix he evangelized the country around. Progress was painfully slow, and persecution met him and his few followers wherever they went. The first three converts were baptized in secrecy in the dead of night. Others came from Wales to help Mr. Jenkins, but they soon returned. It seemed a hopeless task.

The little Missionary Society which supported Mr. Jenkins evidently got discouraged. So, in 1843, the work was transferred to the care of the B.M.S., which has loyally supported the Mission during the hundred years. An out-station was opened at Trémel, which eventually became the centre of the Breton Evangelical Mission under the direction of M. Le Coat.

IN 1872, on the death of John Jenkins, his son Alfred Llewellyn succeeded him, and for fifty years he continued the work, opening up new out-stations, appointing evangelists, writing hymns for the Breton people, revising the Breton New Testament, and preaching in the chapel at Morlaix, at the out-stations, in farm-houses, in public houses, in fact wherever there was an open door. It was often the colporteurs who prepared the way for the missionary. It was not until 1920 that the Rev. Alfred Llewellyn Jenkins retired. Thus for no less than eighty-six years, father and son had carried

on the work of a Mission that would have broken the hearts of lesser men. Their influence was widespread, their knowledge and love of the people were strong.

A French Protestant head mistress who had moved



MORLAIX, BRITTANY

from Morlaix to a bigger Breton town told the writer that it was much easier being a Protestant in Morlaix than anywhere else in Brittany. The wide influence, and the great but quiet work of these two men, were largely responsible for this. Statistics never tell all the story.

The writer went to Brittany as assistant missionary in 1913, and strangely enough bore the same name as those who had served before him, though he was no relation. The Bretons of the countryside came to the conclusion that "Jenkins" must be some Protestant title, like "Bishop!" It was a privilege to co-operate with Alfred Jenkins and to learn to love and understand the people in company with him.

THE rest of the tale must be speedily told. On the retirement of the senior missionary, I took charge of the Mission, and had the joy of welcoming a B.M.S. Summer School at Huelgoat in 1920, and later a party of Baptists from Llanelly. My commission from the Society, which was a wise one, was to prepare young men for the Breton ministry, who would ultimately render the presence of a foreign missionary unnecessary.

A new church was built in Morlaix and opened in 1924. This was an occasion for the meeting of the Protestant Federation of the West of France, of which we formed a part. Dr. C. E. Wilson performed the opening ceremony. A Breton assistant minister was trained in Paris and Birmingham, and was stationed at Morlaix. Another was placed in the interior, and a third who had been an evangelist became minister at a coast station.

Links were forged between the Mission and the French Baptist Federation and in 1926, after thirteen very happy years in Brittany, I returned to England, visiting



KERELCUN CHAPEL, BRITTANY

the Mission most years for a few weeks until the war.

The baptized membership is not large, but there is a larger list of non-Baptist members, and a goodly company of men, women and young people who listen to the Gospel each week at the various mission stations. In Paris, in Le Havre, in the south of France, and

even in Congo there are to be found people who have come to the light through the work of the Mission.

I MUST confess that since the occupation of France, I have had many a dream about these dear folk of Brittany. I really think that if someone could drop me by parachute somewhere there, I should be tempted sorely to trudge round the country in disguise to take our faithful workers and members our good wishes for the B.M.S. Centenary. We cannot send over to them our usual budget allowances, and we fear it must be very hard going; but on the 7th of this month we shall remember them especially in our prayers.

## THE EDITOR'S MISCELLANY

### The New Testament in Lingala

LINGALA is a *lingua franca* which is coming into increasing use among riverine tribes on and around the Upper Congo. For several years, the Rev. Malcolm Guthrie has been engaged in compiling a Lingala Grammar and Dictionary and in translating the New Testament. The first copies, printed by the British and Foreign Bible Society, have reached Congo and have been eagerly welcomed.

The translation of the Old Testament is now to be tackled. The Rev. S. J. Newbery of Upoto, secretary of the Congo Protestant Council Lingala Committee, has been authorised to try

to arrange for this, and a committee is to be appointed to consider the translation when it is complete.

Mr. Guthrie is now senior lecturer on Bantu languages at London University.

\* \* \* \*

### Belgian Congo and the War

M. PIERRE RYCKMANS, Governor General of Belgian Congo, stated recently: "With complete independence and absolute freedom, and in perfect harmony with all Belgians, the Government has placed all the resources of the Congo, without reserve or



#### NORTH INDIA CONFERENCE GROUP

*Front Row (Left to right)—MRS. GRIFFITHS and ERLYS, MISS HOPE, MR. WALTERS, MISS MACDONALD, MR. MCANDREW, MRS. BRADNOCK and JOHN, MISS LANGLEY, MR. VICTOR BAID (Delhi), MISS ROBB, MISS WALTER,*

*Second Row—MR. LUND, MISS WALLEY, MR. EADIE, MISS PEARSON, MR. BRADNOCK, MISS TURNER, MR. JARDINE, MR. STUART, MICHAEL PEARSE, MRS. PEARSE with JENNIFER, MRS. STUART.*

*Third Row—MISS HAWKINS, MISS STEGGALL, MISS SMITH, MISS SINGH, MISS PORTEOUS, DR. MEDWAY, MISS LEWIS, MR. ZAHIR AHSAN, MR. SUNNY BAID (Palwal), MRS. HAIDAR ALI, MR. HAIDAR ALI.*

*Fourth Row—DR. RUTHERFORD, MRS. JARDINE, DR. BENZIE, MISS FARNSWORTHE, MRS. COWLING, MISS WEST, MRS. BEVAN JONES, MISS KITSON, MRS. BIGGS, MR. JULIUS MARTIN (Bhiwani), MR. H. M. SHAW (Patna), MR. MAM RAJ (Delhi).*

*Back Row—MR. MORGAN, MR. PIPER, CAPT. COWLING, MR. J. H. E. PEARSE, MR. BEVAN JONES, MR. BIGGS.*

*(Several missionaries and most of the Indian representatives could not be present when the photograph was taken.)*

#### THE EDITOR'S MISCELLANY

restriction, at the disposal of the Allies.' Belgian Congo exports cobalt, tantalite, industrial diamonds, radium, tin, copper, zinc, manganese, cassiterite and gold.

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##### Mr. Churchill's Treatment

**S**OME of you may recall that when Mr. Churchill was ill with pneumonia recently he was given a new drug. We always have that drug available here for people who have a bad pneumonia, although many get better without it. It is expensive, but whenever we see that a patient with pneumonia is not holding his or her own, we give it and it has been wonderful to see the improvement in a couple of days. Consequently we rarely get a patient dying of pneumonia. Just now we have a number of cases of dysentery in the wards, and with a similar drug these patients quickly improve and that hollow-eyed shrunken appearance begins to disappear. One of our hospital evangelists is in now convalescing from a very severe attack.

\* \* \* \* \*

##### An African Plague

**E**IGHT of our beds in four little isolation wards are given over to people suffering from pulmonary tuberculosis. Two other beds also have people suffering from the same disease. Without treatment the African usually

dies quickly from it, but when we can recognise the disease early we can frequently arrest it. By collapsing the affected lung it is rested and given a chance to heal. Some of those in now are hopeful cases. One is a sailor who has been to England during the course of his voyages. This week I heard from a woman who was treated here about six years ago, and she is now quite well and has had two children since. So it is always worth while to persevere."

JACK SAXTON

\* \* \* \* \*

##### Soldiers Help at Bhiwani

**O**N our last Hospital Sunday many gifts in kind were received—soap, matches and safety-pins, as well as bandages and garments for the patients. Later, when some of the men in the forces heard of this effort, they sent their much-appreciated contributions. This year, not only the stations with medical work kept Hospital Sunday, but all our churches in North India joined in. The result has been a handsome collection for the hospitals and an increased interest in our medical work."

**SATURDAY, JANUARY 1st, 1944.** Annual New Year Meeting of Praise and Prayer for Missions. Bloomsbury Central Church, London. 11.30 a.m. To be conducted by the Rev. D. Tait Patterson, of Droitwich.

**SUNDAY, JANUARY 2nd.** Annual Communion Offering for Widows and Orphans of Missionaries and Super-annuated Missionaries' Fund.

# THE ANNUAL PROBLEM

"You only, O Books, are liberal and princely givers."—RICHARD DE BURY.

"WHAT shall I give for Christmas?" is an annual problem. It is more acute this year through war-time conditions.

Books provide an easy and a satisfying solution. They exist in variety. They give lasting pleasure and profit. When they are missionary books, they link Christmas to the present world witness of the Church of Christ.

So we invite you to call in the Carey Press to aid you in solving your Christmas Present problem. Books of varying styles, sizes and prices are available for ministers and other grown-ups, young people and boys and girls.

Here are particulars of some of the recent books on our list.

## FOR ADULTS

*Achievement* : By Dr. F. TOWNLEY LORD, B.A.

This story of the Baptist Missionary Society's history and successes, written in popular language, has met with widespread acceptance. Cloth with dust wrapper. 2s. 6d., by post 2s. 11d.

*China among the Nations* : By H. R. WILLIAMSON, M.A., B.D., D.Lit. A well-informed account of Chinese thought, religion and genius, coupled with a vivid description of the influence of the Gospel during the last thirty momentous years. Cloth, with dust wrapper in colours. 6s. od., by post 6s. 4d.

*Andrew Fuller* : Pastor, Theologian, Ropemaster : By GILBERT LAWS, D.D. The story of the man who set the denomination free in the eighteenth century and who stood by Carey in the launching of the modern missionary enterprise. With portrait. 2s. 6d., by post 2s. 9d.

*Robert Hall* : By GRAHAM W. HUGHES, B.A., B.D. A graphic portrait of a pre-eminent Baptist preacher who exercised a profound influence upon the life of his day. With portrait. 2s. 6d., by post 2s. 9d.

*William Carey* : By S. PEARCE CAREY, M.A., D.D. Written in Dr. Carey's distinct style, this is a comprehensive treatment in small compass. With portrait. 2s. 6d., by post 2s. 9d.

*Samuel Pearce* : By S. PEARCE CAREY, M.A., D.D. A sympathetic study of the man who was justly named the "seraphic" and who burnt out for God. With portrait. 2s. 6d., by post 2s. 9d.

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### Arrivals

16th October, Miss A. H. Bell and Rev. and Mrs. M. W. Hancock, from San Salvador; Rev. and Mrs. R. V. de C. Thompson, from Kibentele; Rev. and Mrs. C. Gill, from Bolobo; Mr. L. H. Moore and Miss O. M. Codling, from Pimtu.

### Departures

26th October, Rev. and Mrs. C. A. G. Austen, for Valemba; Rev. and Mrs. H. W. Kitson, for Upoto; Rev. R. F. Richards, for Bolobo; Miss M. Jennings, for Banza Manteke; and Miss G. E. Lowman, for Bolobo.

### Births

23rd September, at San Salvador, to Rev. and Mrs. C. J. Parsons, a daughter—Lottie.

### Marriages

2nd October, at Margate, Rev. C. A. G. Austen, to Miss J. Y. Watson.

9th October, at Romford, Rev. H. W. Kitson, to Miss C. K. Fisher.

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